THE

BRITISH CRITIC,

For JULY, 1800.

Αὐτάρ ἐγὼ τιμὴν τὸ κὴ ἀνθρώπων φιλότητα
Πολλὰν ἠμιόνων τε κὴ ἵππων πρόσθεν ἑλοίμαν. THEOC.

What joy in wealth can ſordid boſoms find,
Like the ſweet praiſe and love of human kind.

ART. I. *An Account of an Embaſſy to the Court of the Teſhoo Lama, in Tibet; containing a Narrative of a Journey through Bootan and Part of Tibet. By Captain Samuel Turner. To which are added, Views taken on the Spot, by Lieutenant Samuel Davis; and Obſervations, botanical, mineralogical, and medical, by Mr. Robert Saunders.* 4to. 2l. 2s. Nicol. 1800.

THERE is no place on the globe which has excited more curioſity than Tibet, whether we conſider its local ſituation, the peculiar manners and features of its inhabitants, or their religious and civil eſtabliſhment. Yet perhaps there is no place ſo circumſtanced, of which our information has been leſs accurate, or our means of obſervation more limited. The Lama of Tibet has been introduced in various fables and tales, which, amuſing our boyiſh days, have in ſome manner entwined themſelves with the prejudices of progreſſive age; and not having opportunity or occaſion to ſeparate the truth from the fallacy, we at length wonder, when the real repreſentation comes before us, that we have been ſo long and ſo

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effectually deluded. No authentic publication on the ſubject of Tibet has ever appeared in this country, except a partial account in the Philoſophical Tranſactions, of the journey of Mr. Bogle, who was ſent thither from Bengal on a ſimilar miſſion with Captain Turner, but who unfortunately died before his papers could be arranged for publication.

The object which the Governor-General, Mr. Haſtings, had in view, when he availed himſelf of the opportunity which preſented itſelf of ſending Mr. Bogle to Tibet (and which is explained in Mr. Turner's Preface) was to explore a country but imperfectly known; to aſcertain what productions of art or nature might be of importance to European commerce; and, above all, to facilitate a communication with China; the influence of which country upon Tibet was of the moſt extenſive and ſerious operation.

This object was, for the moment, defeated by the death of Mr. Bogle, and of the Teſhoo Lama, to whom Mr. Bogle had made himſelf acceptable. As ſoon as the Lama had, according to the language of their received prejudices, reappeared in Tibet, Mr. Haſtings immediately determined to ſend a ſecond deputation to that country, and Mr. Turner was accordingly fixed upon for this purpoſe. The publication before us contains a ſimple, but manly narrative, of what the ambaſſador obſerved and accompliſhed; and a more curious volume has not frequently appeared. The only object of regret ſeems to be, that Mr. Turner has too carefully avoided the imputation very often, and perhaps juſtly aſſigned to travellers, of publiſhing their journals with much eagerneſs and precipitancy; whereas he has ſuffered a curioſity, undoubtedly liberal, to remain for many years ungratified. It ſhall be our care to accompany the modeſt, but elegant writer, through his journey, and to give the reader a conciſe, yet ſatisfactory deſcription, of the manners which he obſerved, and the places which he viſited.

The country through which Mr. Turner was obliged immediately to paſs on his way to Tibet, is called Bootan; and the repreſentation of this will be found by no means the leaſt intereſting or entertaining portion of the work. On leaving Calcutta, the author proceeded through Plaſſey, memorable by the victory of Lord Clive, to Moorſhedabad; then croſſing the Ganges, he arrived at Rungpore. The firſt chapter is employed in the deſcription of the journey thus far, and of the approach to the frontiers of Bootan. The ſecond chapter is yet more curious, and acquaints the reader with Buxadewar; and with a people, for any account of whom every book of travels yet publiſhed will be conſulted in vain, but of whom the following extract will ſerve to convey ſome idea.

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"I invited him" the Soobah, or Provincial Governor, "to dine, to which he readily agreed. At table he ate and drank as we did, without ſcruple; yet I ſuſpect his urbanity might incline him to ſuppreſs expreſſions of diſlike, and to do ſome violence to his taſte; for beer and claret could hardly be agreeable to a palate, unaccuſtomed to ſuch liquors; he drank of them, however, as well as of Madeira, and ſaid he liked them much: he admired our bread, and ate of it heartily. After dinner, in the way of converſation, I mentioned that we were deſirous of going to the top of an adjacent hill, towards which I pointed, and aſked him if there was any road. He obſerved to me, that it was a conſecrated place, and that he would chooſe by all means to accompany us. My guns were ſtanding in a corner of the tent, and he expreſſed ſome curioſity to look at them: they were charged, and I fired one at a kite. Preſently, as we walked out to a bamboo ſtage erected on the ſide of the hill, and hanging over a declivity, Mr. Davis ſhot a crow. Though not ſanguinary in their diſpoſitions, theſe were murders they could eaſily pardon, for both theſe marauders are conſidered as mortal enemies to the ſtrings of raw meat, which it is their common cuſtom to pull into ſhreds, and hang in the ſun to dry; an effect which does not completely take place, before the meat has acquired an odour, extremely attractive to kites and crows. The Soobah propoſed firing at a mark, and one was placed in the valley, at three hundred yards diſtance. We each ſhot twice, but without ſucceſs; but in juſtice to the Soobah it muſt be owned, that, when he took my fowling piece, he ſhot more truly than either of us. When the ſun was nearly down, I turned about to walk; the Soobah followed, and we went to the tent. I told him, that as I underſtood him to have been lately ill, I was apprehenſive the walk we propoſed to take, would fatigue him too much, and begged, therefore, he would not trouble himſelf to accompany us. His anſwer was equally polite and attentive; nor could we diſſuade him from eſcorting us, and he accordingly went home to make ſome preparations.

"I was told, that it was a cuſtom with the Soobah to aſcend this hill every month, when he ſets up a white flag, and performs ſome religious ceremonies to conciliate the favour of a Dewta, or inviſible being, the genius of the place, who is ſaid to hover about the ſummit, diſpenſing at his will, good and evil to every thing around him. I was adviſed to ſet up a flag alſo; and I did not think it prudent to give offence by refuſing to comply with their cuſtoms, however abſurd or ridiculous. In half an hour the ſound of the nowbut* and the trumpet announced the Soobah's return. He came ſurrounded with a numerous crowd, clad in various coloured habits, and we walked together to the bottom of the ſtone ſlope, oppoſite to his houſe, where we mounted our horſes. When the party was arranged in regular order, the cavalcade was by no means contemptible. In front were carried, on bamboo

"* A kind of kettle-drum, uſed only as an appendage of ſtate by perſons in authority."

poles, five white flags; two ſtaves immediately followed, on which were faſtened ſhreds of ſilk of various colours, blue, red, yellow, and white, in alternate rows from the top to a foot and a half downwards: the bearers kept conſtantly twirling theſe in their hands. Seven young girls with looſe hair went next, chanting, in a ſort of religious tone, as we advanced: they were led with a ſlow and ſolemn pace by the Lama, or chief prieſt, in a deep crowned cap of clotted wool, and a ſcarlet veſt, riding on a Tangun horſe. Two Zeenkuubs followed, and immediately after came the Soobah, dreſſed in a veſt of blue ſatin, with gold embroidery, and a garnet-coloured ſhawl, one end of which paſſing under his right arm, was thrown negligently with the other over the left ſhoulder. The crown of his hat was ſhaped after the European faſhion, and the brims were three or four inches broad. The top of the hat was decorated with a creſt of yellow metal, which in ſhape bore ſome reſemblance to a leaf. After him rode two prieſts, with caps ſimilar to thoſe of the Lama: I followed next, with Mr. Saunders, and a number of attendants: Mr. Davis was lame, and could not go.

"The road was very ſteep and narrow, and our horſes were frequently obliged to halt to recover their wind, as well as to relax the tone of their muſcles; for it was with the greateſt exertion that they ſcrambled up. When we gained the ſummit, the girls, who had preceded us, were drawn up in a row, and ſung to us after their manner, as we paſſed them, marking the time by a ſlow movement of the hands and feet, which I conſidered as a ſolemn dance, in ſtrict uniſon with the monotony of their muſic. The whole variety of their motions conſiſted in alternately reſting on each foot, as they advanced one before the other; their hands being raiſed about as high as the ſhoulder, and placed a little before them, were perpetually turned with a circular kind of motion that reverſed their backs and palms. On the top of the hill, we found a ſmall level ſpot, which ſituation ſeems to be always preferred for the ſcene of their devotions. Here, againſt a large tree, was placed a kind of altar, elevated about three feet from the ground: the back and two narrow ſides were covered with yellow ſilk, and on the back hung four handkerchiefs, red, blue, yellow, and white; a white handkerchief, faſtened on one ſide, was ſuſpended in front, and falling in an eaſy feſtoon near the top, was ſuſtained by another on the oppoſite ſide. There were three lamps burning upon the altar, with flowers and fruits in plates. Before the altar were ſix perſons, arranged in a row, and in the following order: on the left of the whole ſtood the Lama; next a prieſt, who beat on a large tabor, with a long curved iron inſtead of a ſtick; a prieſt with cymbals; a prieſt with a tabor; and a prieſt blowing an inſtrument made of the ſhin bone of a man: on the right hand ſide ſtood two trumpeters.

"We were preſented with a lighted rod of the perfumed compoſition, which we held in our hands. A cup full of rice was brought to us, with one of the lighted rods ſtuck upright in it: we touched the rice, as did the Soobah alſo, and it was then placed upon the altar. The Soobah ſtood on the left ſide of the altar; we were oppoſite to him, on a riſing ground. The ceremony began with the chanting of the prieſts; the tabors, trumpets, and cymbals, all ſounding: this was continued with ſhort intermiſſions, and but little variation, for ten minutes,

minutes, when the inſtruments ceaſed, and ſome prayers were repeated in a deep and hollow tone: a ſhort ſilence afterwards enſued. The Soobah tied a white cloth before his face, covering his mouth and noſtrils, and a veſſel of water was brought to him, in which he waſhed his hands. A white pelong handkerchief was then preſented, one end of which we held as we approached the altar, a prieſt holding the other: we releaſed it, and it was waved over the ſmoke of the lighted rods. The prayers continued; ſome rice was ſcattered about by the prieſts, and the pelong handkerchief was then faſtened on a ſtaff. The Soobah had now come over to the ſide on which we ſtood: ſome cowry ſhells* intermixed with rice were brought; the flags were all fixed, and the conſecrated rice and fruits, that ſtood upon the altar, were thrown down, and eagerly gathered up by the poorer ſpectators. The Soobah had a quantity of the rice and ſhells, ſome of which was given to us; and we, following his example, every now and then ſcattered it about, while the performers were chanting and ſounding their inſtruments. When the whole was diſtributed, the prieſt ſtopped and drank tea: a plate of Jack † fruit was brought to the Soobah, which he touched and taſted; we did the ſame, and then the whole was divided among the prieſts and performers: the girls now advanced, dancing, and the ceremony was ended with loud acclamations.

"We turned and deſcended the hill on foot (as the declivity was too ſteep for us to ride), in the midſt of loud ſhrieks and ſhouts. We found, on our return, a large mat ſpread before the Soobah's houſe, with a bench placed in the middle of it; and we went and ſtood upon the mat, while the prieſts chanted ſome prayers. A paper, containing ſhells and rice, was put into the Soobah's hand, ſome of which he gave me, and we ſcattered them about: the cowries were quickly collected by the girls. A large veſſel of liquor was before us: a ladle full of it was brought the Soobah: he touched it; I did the ſame; and it was afterwards diſtributed among the people. We then adjourned to the Soobah's apartment, drank tea and liquors, and were preſented with fruits and proviſions.

"The Soobah told me, that this religious ceremony had been performed becauſe we were juſt arrived in Bootan; and it was proper to invoke their deity to grant us protection, and a proſperous journey through their country, that we might return in ſafety to our own. This was a duty, he ſaid, which they owed to the Engliſh Company, and the Daeb‡ would be pleaſed to know that it had been performed. They were happy, he added, that we had joined in this act of devotion; and it was his wiſh that on our return we might reviſit this abode, and again perform together the ſame ceremonies. We then took leave, and retired to our tents." P. 30.

The third chapter repreſents the traveller's progreſs towards Taſſiſudon, the capital of Bootan; and contains much curious

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"* Porcellana, *Linnæi*, found among the Nicobar Iſlands in the Bay of Bengal, and current in Hindoſtan and Bengal as money.

"† Jack fruit, Artocarpus integrifolia, *Linn.* Kuttul, *Ind.*

‡ The Daeb Raja, the independent chieftain of the mountains that ſeparate Bengal from Tibet. *Rev.*

matter,

matter, for a great deal of which we ſhould be glad to have an adequate ſpace. The account of the breed of Tangun horſes, of the awful ſcenery which from time to time occurred, of the Chain Bridge of Chuka, of the natural productions of the country, and of various other particulars, excite the livelieſt intereſt. The Caſcade of Minzapeezo is well deſcribed, and beautifully repreſented at p. 53, and ſo is the Bridge of Chains at p. 55. The fourth chapter brings Mr. Turner to Taſſiſudon; and this, with the four chapters which ſucceed, informs the reader of every thing relating to this place and people, which the author from his ſituation was enabled to obtain. The interview with the prince was to us extremely entertaining.

"Early on the morning of Tueſday the 3d of June, a meſſenger came to me, with notice that the Raja propoſed receiving us in the courſe of that day. We accordingly made the neceſſary preparations, and at the appointed hour, with Mr. Davis, Mr. Saunders, and all our attendants, I proceeded to the palace, which we entered about noon, to the evident aſtoniſhment of multitudes, who had filled the balconies, crowded about the doors, and occupied the avenues, to gaze at their ſtrange viſitors. We were firſt conducted to a large apartment, on the weſt ſide of the great ſquare of the palace, where the three principal officers, Zoompoon*, Zoondonier†, and Zempi‡, had aſſembled to receive us. Here we reſted until Zoondonier, who went to announce our arrival, returned to uſher us into the preſence of the Daeb. We followed him, the other officers with many Zeenkaubs accompanying us, through ſeveral paſſages, and up a number of lofty ladders, which connect the different floors, till at length we arrived at the elevated ſtation occupied by the Raja, near the ſummit of the citadel.

"After a ſhort pauſe upon the landing place, the door was thrown open, and we were uſhered into a ſmall, but well-proportioned room, having on the weſt ſide an arched balcony with ſliding curtains, being the only aperture for the admiſſion of light, immediately oppoſite to the door by which we entered, and before which a ſkreen projected nearly one third of the breadth of the room. The remaining ſpace on the wall, beyond the ſkreen, was decorated with the portraits, wrought in ſilk, of ſome champions of their faith, as ſtiff and formal as any heroes that ever appeared in tapeſtry. The walls of the room were coloured with blue, and the arches of the balcony, pillars, doors, &c. were painted with vermillion, and ornamented with gilding. The Raja was habited in a deep garnet-coloured cloth, and ſat croſs-legged upon a pile of cuſhions, in the remote corner of the room, with the balcony upon his right hand; upon his left ſide ſtood a cabinet of di-

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"* Commandant or keeper of the caſtle of Taſſiſudon.

"† Treaſurer.

"‡ Cup-bearer to the Daeb Raja, and maſter of the ceremonies."

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minutive idols, and a variety of conſecrated trinkets; cloſe upon his right was placed an eſcrutoir, for the depoſit of papers required to be at hand; and before him was a ſmall painted bench, to place his tea-cup on, and anſwering all the other purpoſes of a table. We each advanced, preſenting, one after the other, a white ſilk ſcarf, or long narrow piece of pelong, fringed at both ends (as is the cuſtom in theſe countries) to the Raja, who, keeping his ſeat all the time, took them in his hand, and paſſed them to his Zempi. I delivered alſo into his hand the Governor-General's diſpatches, which he received with a ſmile upon his countenance, looking upon them, and nodding with a ſlow motion of the head ſeveral times, before he laid them upon the bench before him. On the other ſide of the room were placed, immediately oppoſite to the Raja, three ſeparate piles of cuſhions; the Raja extending his arm pointed to them, and at the ſame time with his hand directed us to be ſeated. It was ſome time before the laſt of our attendants had entered, and made the uſual obeiſance: they then ranged themſelves behind us, on the ſame ſide of the room by which they entered; the three officers ſtood in front of the balcony, between us and the Raja, and the interpreters by them.

"When the commotion of ſettling in our reſpective places had ceaſed, and ſilence enſued, the Raja addreſſed me with many earneſt and particular enquiries reſpecting the Governor-General; he congratulated us on our ſafe arrival at Taſſiſudon, and expreſſed his apprehenſions for the fatigue and inconvenience we might have endured, in travelling through a country abounding with ſo many natural difficulties, and ſo ſcantily furniſhed with the neceſſaries of life.

"I was happy in the opportunity thus afforded me, of paying every acknowledgment due to the civilities and attention we had experienced in the courſe of our progreſs; I expreſſed my thanks alſo for the ample ſupplies of proviſion provided for us, by the inhabitants and his officers, at every ſtage, as well as for the diligence and good care of the guide, who had conducted us from the frontier of his dominions.

"The Raja was not wanting in attention to the ſuperior members of our government, but aſked reſpectively after the health of the gentlemen of the Supreme Council, and the Chief Juſtice; and in endeavouring to convey to me an adequate idea of the ſtrength of his regard and friendſhip for the Governor, he uſed various modes of expreſſion, which he concluded with the action of advancing his arms, and bending the forefingers of each hand, linking them one in the other, and pulling them at right angles, with a ſtrong exertion, as if to give force to his ſentiments. The letter I delivered, being written in the Perſian language, could not be then read; for there were none among his ſervants, or all his ſubjects, who were converſant with it. The Bengalee language is the only one, differing from their own, in which any buſineſs or correſpondence is carried on; and in this their commercial intercourſe with Bengal, as well as what relates to the territory ſituated on its borders, is always and excluſively tranſacted. This was intimated to me; and I was aſked, whether the delivery of the letter I had borne from the Governor, was my only motive for coming to Taſſiſudon. So pointed and laconic a queſtion was quite unexpected; but I anſwered it, by briefly ſtating the reaſons that induced the Governor-

vernor-General, at this time in particular, to depute a perſon to the Lama's court; and added, that when I learnt the road to Tibet lay through his dominions, and not very diſtant from his capital, knowing alſo his attachment to the Governor, as well as having heard the fame of his exalted name, it became an object of much anxiety with me, to have the honour of paying my reſpects to the friend of my patron, and to a prince of ſo great renown. With reſpect to any other reaſons there might be, for my waiting upon him, the contents of the letter would amply explain them.

"Three ſmall benches, ſimilar to that before the Raja, were brought and placed before us; and preſently a ſervant came, bearing a large tea-pot of white metal, emboſſed, and highly ornamented with ſome other metal, of a yellow colour. He approached the Raja, and then giving a circular turn to the tea-pot, ſo as to agitate and mix its contents, he poured a quantity into the palm of his hand, which he had contracted to form as deep a concave as poſſible, and haſtily ſipped it up. To account for a cuſtom which has ſo little either of grace or delicacy, in its obſervance, however recommended by extenſive faſhion, we are obliged to have recourſe to the ſuſpicions ſuggeſted in remoter times, by the frequent and treacherous uſe of poiſon. Hence originated a caution, in which the national character of this people readily diſpoſed them to acquieſce; and the ſame jealouſy and diſtruſt which gave birth to its adoption, has contributed inviolably to preſerve it to the preſent day; ſo that however humble or exalted the rank of the perſon, who introduces to his gueſts the refreſhment of tea, the cup-bearer, which is an office of the firſt credit, never preſumes to offer it, without previouſly drinking ſome of the liquor that he brings.

"The Raja held out, upon the points of the fingers of his right hand, a ſhallow lacquered cup, of ſmall circumference, which was filled with tea. Three cups had been ſent, and were ſet down before us; the Raja directed his ſervants to fill them alſo: ſtill holding the cup in his right hand, he repeated, in a low and hollow tone of voice, a long invocation; and afterwards dipping the point of his finger three times into the cup, he threw as many drops upon the floor, by way of oblation, and then began to ſip his tea. Taking this as a ſignal, we followed the example, and partook of the diſhes of parched rice that were ſerved up with it. We found this liquor extremely unlike what we had been uſed to drink under the ſame name; it was a compound of water, flour, butter, ſalt, and bohea tea, with ſome other aſtringent ingredients, all boiled, beat up, and intimately blended together. I confeſs the mixture was by no means to my taſte, and we had hitherto ſhunned, as much as poſſible, theſe unpalatable libations, yet we now deemed it neceſſary to ſubmit to ſome conſtraint; and having at laſt, with a tolerable grace, ſwallowed the tea, we yet found ourſelves very deficient in the concluſion of the ceremony. The Raja with ſurpriſing dexterity turned the cup, as he held it faſt betwixt his fingers, and in an inſtant paſſed his tongue over every part of it; ſo that it was ſufficiently cleanſed to be wrapped in a piece of ſcarlet ſilk, which bore evident marks of having been not very recently devoted to this ſervice. The officers, who had entered with us, were not permitted to partake of this repaſt, and, but for the honour of it, we would willingly

lingly have declined ſo flattering a diſtinction. They ſpoke ſeveral times during our viſit, delivering themſelves deliberately in a ready flow of language, by no means inharmonious, with confidence, but at the ſame time with profound reſpect.

"The Raja deſcanted on the very limited produce of his mountains, and magnified greatly the ſcarcity of proviſions, yet begged me to command every thing that the country could ſupply. Trays of fruit were placed before us, conſiſting of oranges, dried apples, walnuts, vegetables, and ſome preſerved fruits of China and Caſhmeer. He delivered to the Zempi, or maſter of the ceremonies, a ſilk ſcarf for each of us, which being thrown acroſs our ſhoulders, he diſmiſſed us, with many admonitions to be careful of our health, and wiſhes that it might ſuffer no injury from the change of climate.

"We then took leave, and returned to our quarters, with no unfavourable impreſſion of the Raja, from his manner and reception of us. His figure was much concealed, from the attitude in which he continued ſitting all the time, croſs-legged, and enveloped in a quantity of thick frieze-like woollen cloth; yet he exhibited enough of his perſon to ſhew that he was tall, and muſcular in his make, but not inclined to corpulency. His garment was of the religious order; a cloſe veſt, leaving the arm bare to the ſhoulder, unleſs when drawn beneath the mantle, which ſerves occaſionally to cover the head, and reaches almoſt to the feet.

"His reception of us was ſupported with dignity and good humour; he was grave, but animated; his behaviour collected and compoſed. He ſpoke rather in a low tone of voice, but very articulately; his delivery was accompanied with a moderate action; and the whole of his conduct exhibited a degree of urbanity that I confeſs ſurpriſed me, in one ſeparated from intercourſe with the world, by a maſs of impervious mountains, and who was almoſt totally ſecluded from the ſight of any other than his own ſubjects." P. 66.

Mention of a diſeaſe is introduced at p. 86, exceedingly reſembling the Goiter of the Alps, and probably originating from the ſame cauſe. The ſixth chapter deſcribes ſome commotions in the country, and the proceedings on the part of the prince and the rebels. Theſe, however, were fortunately quelled, which gave Mr. Turner an opportunity of becoming more intimately acquainted with the ſingular manners of this ſecluded people. The mode of warfare, the conſtruction and uſe of military weapons, the conduct of the rebels, and of government, afford ample materials for philoſophical diſcuſſion. Of animals, the traveller appears to have ſeen very few in his excurſions, with which Europeans are unacquainted. The ſpecies of monkies, deſcribed at p. 147, is very far from common; and the ſtory of the men with tails, at p. 156, would have been more amuſing to Lord Monboddo, than it will probably be to any other perſon. A curious anecdote on the ſubject of men with tails, may be ſeen in Struys's Voyages, p. 57.

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The ſecond part of this agreeable work, which introduces the traveller and reader on their way to Tibet, commences at p. 168; and here we muſt preſent the reader with an account of a very ſingular animal, the Yak of Tartary, the figure of which is well delineated.

"The Yak of Tartary, called Soora Goy in Hindoſtan, and which I term the buſhy-tailed bull of Tibet, is about the height of an Engliſh bull, which he reſembles in the general figure of the body, head, and legs. I could diſcover between them no eſſential difference, except that the Yak is covered all over with a thick coat of long hair. The head is rather ſhort, crowned with two ſmooth round horns, which, tapering from the root upwards, terminate in ſharp points; they are arched inwards, bending towards each other, but near the extremities are a little turned back. The ears are ſmall: the forehead appears prominent, being adorned with much curling hair: the eyes are full and large: the noſe ſmall and convex: the noſtrils ſmall: the neck ſhort, deſcribing a curvature nearly equal both above and below: the withers are high and arched. The rump is low; over the ſhoulders riſes a thick muſcle, which ſeems to be the ſame kind of protuberance peculiar to the cattle of Hindoſtan, covered with a profuſion of ſoft hair, which, in general, is longer and more copious than that along the ridge of the back to the ſetting on of the tail. The tail is compoſed of a prodigious quantity of long, flowing, gloſſy hair; and is ſo abundantly well furniſhed, that not a joint of it is perceptible; but it has much the appearance of a large cluſter of hair artificially ſet on: the ſhoulders, rump, and upper part of the body, are clothed with a ſort of thick ſoft wool; but the inferior parts with ſtraight pendent hair, that deſcends below the knee; and I have ſeen it ſo long in ſome cattle, which were in high health and condition, as to trail upon the ground. From the cheſt, between the legs, iſſues a large pointed tuft of ſtraight hair, growing ſomewhat longer than the reſt: the legs are very ſhort; in every other reſpect he reſembles the ordinary bull. There is a great variety of colours amongſt them, but black or white are the moſt prevalent. It is not uncommon to ſee the long hair upon the muſcle above the ſhoulders, upon the ridge of the back, the tail, and tuft upon the cheſt, and alſo the legs below the knee, white, when all the reſt of the animal is jet black.

"Theſe cattle, though not large boned, ſeem, from the profuſe quantity of hair with which they are provided, to be of great bulk. They have a downcaſt heavy look; and appear, what indeed they are, ſullen and ſuſpicious, diſcovering much impatience at the near approach of ſtrangers. They do not low loud, like the cattle of England, any more than thoſe of Hindoſtan, but make a low grunting noiſe ſcarcely audible, and that but ſeldom, when under ſome impreſſion of uneaſineſs.

"Theſe cattle are paſtured in the coldeſt parts of Tibet, upon the ſhort herbage peculiar to the tops of mountains and bleak plains. The chain of mountains, ſituated between the latitudes 27 and 28°, which divides Tibet from Bootan, and whoſe ſummits are moſt commonly clothed with ſnow, is their favourite haunt. In this vicinity, the ſouthern

ſouthern glens afford them food and ſhelter during the ſeverity of winter; in milder ſeaſons, the northern aſpect is more congenial to their nature, and admits a wider range. They are a very valuable property to the tribes of itinerant Tartars, called Dukba, who live in tents, and tend them from place to place; they at the ſame time afford their herdſmen an eaſy mode of conveyance, a good covering, and wholeſome ſubſiſtence. They are never employed in agriculture, but are extremely uſeful as beaſts of burden; for they are ſtrong, ſure footed, and carry a great weight. Tents and ropes are manufactured of their hair, and amongſt the humbler ranks of herdſmen, I have ſeen caps and jackets made of their ſkins. Their tails are eſteemed throughout the Eaſt, as far as luxury or parade have any influence on the manners of the people; and on the continent of India they are found, under the denomination of Chowries, in the hands of the meaneſt grooms, as well as occaſionally in thoſe of the firſt miniſter of ſtate. They are in univerſal uſe for driving away winged inſects, flies and muſquitoes, and are employed as ornamental furniture upon horſes and elephants: yet the beſt requital, with which the care of their keepers is at length rewarded, for ſelecting them good paſtures, is in the abundant quantity of rich milk which they give, and the butter produced from it, which is moſt excellent. It is their cuſtom to preſerve this in ſkins, or bladders; and the air being thus excluded from it, it will keep in this cold climate throughout the year; ſo that, after ſome time tending their herds, when a ſufficient ſtore is accumulated, it remains only to load their cattle, and drive them to a proper market with their own produce, which conſtitutes, to the utmoſt verge of Tartary, a moſt material article of produce.

" I had the ſatisfaction to ſend two of this ſpecies to Mr. Haſtings after he left India, and to hear that one reached England alive. This, which was a bull, remained for ſome time after he landed in a torpid languid ſtate, till his conſtitution had in ſome degree aſſimilated with the climate, when he recovered at once both his health and vigour. He afterwards became the father of many calves, which all died without reproducing, except one, a cow, which bore a calf by connection with an Indian bull.

" Though naturally not intractable in temper, yet, ſoured by the impatient and injudicious treatment of the attendants, during a long voyage, it ſoon became dangerous to ſuffer this bull to range at liberty abroad. He had at all times been obſerved to bear a marked hoſtility towards horſes; and, from the accidental circumſtance, of a crooked nail's remaining in his horn, after the knob which it had faſtened, had been rubbed off, he happened to gore a valuable coach-horſe belonging to Mr. Haſtings, which had the range of the ſame paſture with him, and, lacerating the entrails, occaſioned his death. After this, to prevent further accidents, he was kept alone within a ſecure encloſure.

" An engraving of this bull, from a picture in the poſſeſſion of Mr. Haſtings, painted from the life by Stubbs, is annexed; the landſcape was taken from a ſcene on the frontier of *Bootan*, by Mr. Davis." P. 186.

The

The boundaries between Bootan and Tibet are aſcertained by ſmall banners, which are ſuppoſed, according to the ſuperſtitious prejudices of this people, to operate as a charm on the genii of the place, who are called Dewtas, from whom no mountain is believed to be exempt; but, to uſe the writer's words, they are peculiarly given to range in the moſt elevated regions; where, drenched with dews, and worried by tempeſtuous weather, they are ſuppoſed to deal around them, in ill humour, their moſt baneful ſpells, to harraſs and annoy the traveller. The foregoing account is merely introductory to what the book itſelf profeſſes to exhibit; but it is ſo novel, ſo curious, ſo full of intereſt, and ſo ſatisfactory, that we are certain it will not be accuſed of occupying an undue portion of our work. The deſcription of Tibet itſelf, and the very curious papers which compoſe the Appendix, will be neceſſarily reſerved to our next Number.

(To be concluded in our next.)

ART. II. *Public Characters of* 1799—1800. 8vo. 580 pp. 8s. 6d. Philips. 1800.

THIS work muſt neceſſarily excite much curioſity, becauſe it profeſſedly treats of living characters; and as no formal refutation of its aſſertions has appeared, the inference muſt be, that its information is tolerably impartial and correct. Although many ſentiments are expreſſed, and ſome principles avowed, in direct oppoſition to our own, it is but juſtice to ſay, that we have been altogether amuſed by the publication. We give two ſmall ſpecimens, that the reader may judge of the manner and ſtyle of the performance. The firſt is of Lord St. Vincent, and of a victory which can never be forgotten by Engliſhmen.

"The country was, at this time, on all ſides, threatened with invaſion; the very bulwarks of the nation tottered; and the Iriſh conſpiracy had infected the Britiſh fleet, which was taken poſſeſſion of by the mutineers. To blockade the fleets of the enemy in their own ports, and to prevent a junction, was the only mode of averting the impending blow.—To have engaged a fleet ſo numerous as the combined fleets, would have been moſt hazardous; and with ſuch an inferior ſquadron to prevent the junction, ſeemed to be impoſſible. Notwithſtanding theſe obſtacles, the mighty mind of Sir John Jervis, upon viewing the fleet of the enemy, inſtantly conceived that bold project, which

which terminated ſo glorioufly for himſelf, and ſo honourably for his country.

" Conſcious of their ſuperiority of number, the Spaniſh admiral, not conceiving ſuch a ſpirit of enterpriſe as was inherent in the Britiſh fleet, watched a favourable opportunity, and put to ſea. The moment his Lordſhip was appriſed of the courſe of the Spaniſh fleet, he called all his captains on board, explained to them in perſon his plan of attack, and gave them ſuch complete orders, that he had no occaſion, during the whole of the action, to make above three or four ſignals, a circumſtance that contributed conſiderably to perplex the fleet of the enemy.—This mode, it may be obſerved, was alſo followed by Lord Nelſon; and to Lord St. Vincent's judgment and ſyſtem of tactics may be attributed, in a great meaſure, the glorious victory of the Nile; a victory more brilliant with reſpect to the number of ſhips captured, not inferior perhaps in point of daring enterpriſe, but certainly not achieved againſt an enemy ſo formidably ſuperior.

" The Spaniſh fleet, commanded by Don Juan de Cordova, conſiſted of TWENTY-SEVEN ſail of the line, one of which was a four-decker, and mounted one hundred and thirty-ſix guns; ſix were three-deckers of one hundred and twelve guns each; two of eighty-four, and eighteen of ſeventy-four. The Britiſh ſquadron amounted only to FIFTEEN ſail of the line, four frigates, a ſloop of war, and a cutter; of theſe, ſix were three deckers, eight were of ſeventy-four guns, and one of ſixty-four. The Spaniſh admiral had ſailed from Cordova on the 4th of February, and paſſed Gibraltar on the following day, having left in that bay three line-of-battle ſhips. On the night of the 11th, the Spaniſh fleet was firſt diſcovered by the Minerva frigate; and in the night of the 13th, the two fleets approached ſo near each other, that their ſignal-guns could be heard; at day-break on the 14th were in complete order, and by ſix A. M. were prepared for battle. About ten the Spaniſh fleet was viſible to all the Britiſh ſquadron, and ſome of the ſhips appeared to be ſeparated from the main body: the Britiſh admiral inſtantly conceived the deſign of cutting off theſe before they could rejoin, or the main body arrive to their aſſiſtance; but, obſerving the poſition of the main body, he formed his fleet into a line of battle a-head and a-ſtern, and, about half paſt eleven, ſignified his intention to puſh through the enemy's line. The ſignal was accordingly hove out for action. His Lordſhip accompliſhed his deſign, and a part of the fleet was moſt effectually ſeparated from the main body, which, in conſequence of this ſeparation, was reduced to eighteen ſail of the line. Towards this main body, which was then to windward, the Britiſh admiral directed his attention; and, a little after twelve, he again made the ſignal for paſſing through the enemy's line, which the Spaniſh commander attempted to counteract, by wearing round the rear of the Britiſh line, to join his ſhips to leeward; but this effort was counteracted by Commodore Nelſon, who had no ſooner paſſed the rear of the enemy, than he ordered his ſhip, the Captain, to wear and ſtand on the other tack. In executing this bold manœuvre, Commodore Nelſon found himſelf along-ſide the Santiſſima Trinidada of 136 guns, and the Captain only a 74. Although the Santiſſima Trinidada was aſſiſted by her two ſeconds, three-deckers, this gallant commander

mander did not ſhrink from the conteſt. The Culloden and Blenheim had, however, by this time preſſed to his aſſiſtance; and the approach of Admiral Parker, with four other ſhips of the line, prevented the Spaniſh admiral from effecting his deſign of rejoining the ſhips to leeward. The advantage at this period being completely with the Britiſh, the Spaniſh fleet were crowding off; but, in the confuſion of their retreat, ſome of the Spaniſh ſhips had doubled on each other. Admiral Jervis then bore up with the ſeven ſhips in his diviſion, with an intent to rake the enemy in ſucceſſion; but, not being able to effect this, he ordered the leading ſhip, the Excellent, to bear up, while he, in the Victory, paſſed to leeward of the remoteſt ſhips of the enemy. Captain Collingwood, who commanded the Excellent, accordingly paſſed between the two rearmoſt ſhips of the enemy, and poured ſuch an effectual broadſide into the San Yſidro, that ſhe was obliged to ſubmit. After this, the Excellent moved on to the relief of the Captain, which was engaged with a three-decker; but, before ſhe could arrive, this ſhip got foul of her ſecond, a two-decker, in which ſtate they were both boarded by the Captain, and the ſmaller, the San Nicolas, was ſpeedily taken poſſeſſion of; the three-decker, the San Joſef, followed the fate of her ſecond, and became a prize to Commodore Nelſon, who headed the party which boarded her from the San Nicolas. In the mean time, Admiral Jervis, who had ordered the Victory to be laid along-ſide the Salvador del Mundo, the rearmoſt ſhip of the enemy, poured in ſuch an effectual diſcharge, that ſhe thought proper to ſtrike.—Thus four of the enemy's ſhips were in poſſeſſion of the Britiſh, whoſe loſs, in killed and wounded, was exactly three hundred men: the loſs of the Spaniards, in the four captured ſhips alone, amounted to ſix hundred and ninety-three men; from which proportion, the remainder of the flying fleet muſt have ſuffered very conſiderably. The remainder of the Spaniſh fleet then took ſhelter in Cadiz, and Sir John Jervis ſoon after entered the Tagus, with his fleet and prizes, amidſt the cheering ſhouts of the populace, where three thouſand two hundred priſoners were landed from the four prizes. Thus were moſt propitiouſly averted the deſigns of a rapacious enemy, whoſe intent was to effect a junction with this defeated fleet, that it might diſgorge a legion of rapacious madmen on whatever ſhore of Great Britain might promiſe the ſureſt means of continuing that deſolating ſyſtem, which has long "frighted Europe from her propriety." And had this daring enterpriſe not ſucceeded, and the little ſquadron of his Lordſhip had been defeated, the junction of the French, Dutch, and Spaniſh fleets, would have amounted to no leſs than eighty ſail of the line!" P. 14.

Our other example of the work will be taken from the life of Dr. Parr, as we can more immediately bear teſtimony to its truth.

"Early in 1793, the Britiſh Critic, a new Review, had been offered to the public, and had met with a favourable reception. From his acquaintance with the conductor of that work, he had been induced to lend it his aſſiſtance; and, accordingly, in the beginning of this year, he

he entered upon an examination of Dr. Combe's Variorum Edition of Horace, which had recently iſſued from the preſs. That work certainly derived no credit from the remarks of the reviewer, which were carried on through five numbers, and diſtinguiſhed by acuteneſs of penetration, ſolidity of judgment, and depth of erudition. The Editor was highly incenſed at the critic, and, contrary to whatever we recollect to have been done before in any ſimilar caſe, called upon him *by name*, to retract his own aſſertions, and refute his own obſervations. Baffled in that attempt, Dr. Combe at length publiſhed a ſmall pamphlet, intituled "A Statement of Facts relative to the Behaviour of Dr. Parr, to the late Mr. H. Homer and Dr. Combe." In that ſtatement Dr. Parr was vehemently accuſed of breach of promiſe, violation of friendſhip, and even of want of veracity. How well and how ſucceſsfully he defended himſelf againſt thoſe charges, will not ſoon be forgotten.

"Dr. Parr, in his reply to the Editor, has given the whole hiſtory of the connection with Mr. Homer, from its commencement to the death of the latter. Moſt intereſting and ſatisfactory is that account, and we believe the Doctor's affection for his friend to have been moſt ſincere, and the grief he felt at his death moſt poignant. Whether the Variorum Horace was firſt projected by Dr. Combe or not, and whether Dr. Parr engaged to take any conſiderable ſhare in it or not, it is certain that Mr. Homer was to have been the principal conductor of that arduous undertaking, and probable, that the editor might be indebted to him for the merit which belongs to the execution." P. 101.

"He is a warm friend, a tender parent, and a kind neighbour. As a preceptor, the treatment of his pupils has been paternal, and an affection truly filial has often been manifeſted by moſt of them towards him.

"Dr. Parr has very lately declined taking any more pupils. His friends are numerous, and their converſation and correſpondence have been his principal ſolace and relief through many years of unremitting toil. It has been his cuſtom, in various parts of the kingdom, to ſpend his holidays among them.

"It has been, in ſuch a degree, the doctor's pride to improve and embelliſh his church, that the decorations may by ſome be deemed too gorgeous. All the windows, except two, which belong to the ſinging gallery, are now painted; and the pulpit-cloth, and other furniture, are ſumptuous and magnificent.

"His library, which he himſelf built, on his coming to reſide at Hatton, is a large well-proportioned room. But, no longer capable of holding all his books, which, we have heard, he has ſince been obliged to diſtribute among other apartments. So voracious, indeed, and inſatiable is his helluoſity, that we doubt whether, if his books continue to accumulate as they have hitherto done, the whole houſe may be ample enough to contain them. For ſcarcity of edition, taſte in ſelection, and wide range of literature, a more valuable collection has, probably, never been made by any ſingle ſcholar, who was not a man of high rank or ſplendid fortune.

"About

"About the year 1771, the Doctor married Miſs Maiſendale, by whom he has had ſeveral children. Two only are now living. The eldeſt was married, not long ſince, to the eldeſt ſon of Col. Wynne. The other is unmarried." P. 103.

Prefixed to the work is a frontiſpiece, containing twenty-four heads, in outline, ſome of which convey a tolerable idea of the perſons they are intended to repreſent, and ſome bring to our minds the words of Shakſpeare, "and if his name be Tom, I'll call him Peter." If intended as an apology for increaſing the price of the book, which apparently it does, it is certainly a low and contemptible artifice. We may add, that ſome lives are introduced, which have not excited ſufficient curioſity in the public mind to juſtify inſertion. It would be invidious to ſpecify theſe; for who do not think well enough of themſelves, to ſuppoſe that the whole world is not intereſted about them?

ART. III. *An Appendix to the ſupplemental Apology for the Believers in the ſuppoſititious Shakſpeare Papers: being the Documents for the Opinion that Hugh Mac Auley Boyd wrote Junius's Letters. By George Chalmers, F. R. S. S. A.* 8vo. 147 pp. 3s. Egerton. 1800.

THIS ſupplemental *cul-de-lampe*, or tail-piece, to a work already ſufficiently *à longue queue*, is divided into two parts; the firſt of which is not a little extraordinary, for it contains the pedigrees, birth, education, alliances, opinions, wills, deaths, and burials of all thoſe of whom the apologiſt aſſerts, contrary to the rumours of various periods, that they did *not* write Junius's Letters. The ſecond is intended to eſtabliſh, that the actual writer of them was Mr. Hugh M'Auley Boyd. The poſſibilities and probabilities, which regard the late Lord Sackville, Mr. W. G. Hamilton, Mr. Burke, Lord Aſhburton, Mr. John Roberts, Charles Lloyd, Samuel Dyer, and Mr. Wilkes, are all canvaſſed and rejected, perhaps very juſtly. Yet it muſt be remarked, that ſome of the author's arguments are very unſatisfactory, as well as irreconcileable with each other. Thus, in p. 4, he ſays, it was the opinion of Wilkes and his aſſociates, "that the writer of Junius was not an author by profeſſion, from the viſible improvements which were ſucceſſively diſcernible in his ſtyle."—"Without knowing the opinions of others," adds Mr. C. "it appeared diſtinctly to me, that the papers of Junius were produced by a juvenile writer, who

who had not formed his ſtyle upon any model." Again, in p. 85, "It muſt be apparent to every diſcerning eye, as it was to the caſual inſpection of Wilkes, that the Epiſtles of Junius were written by an inexperienced hand, with a juvenile quill: now M'Auley Boyd was not three-and-twenty, when Junius firſt appeared." Yet, after all this, in diſcuſſing the circumſtances which apply to Mr. Charles Lloyd, the Supplemental Appendix-writer obſerves, that "theſe Epiſtles required the *attention of years*, uncommon capacity, and peculiar habits to write," p. 30; and the age of Mr. Lloyd is enumerated amongſt the objections to his being the author. Now Lloyd was ten years older than M'Auley, ſo that theſe *years of attention*, habits, and capacity, which Mr. Chalmers concludes could *not* have been found at thirty-four, he transfers to a youth of twenty-three. Mr. Chalmers's reaſoning with regard to Mr. Roberts, is not leſs remarkable; for he declares, with an air of triumph, that Junius ceaſed to write under that ſignature, in January, 1772, and that John Roberts did not die till July in the ſame year. This is comfortable for the literary world, for it implies that, in Mr. Chalmers's opinion, a man who has once begun to write, muſt neceſſarily continue to do ſo till the very hour of his death. "I pray your worſhip have a reverend care of your health." What diſcoveries may we not hope for in ſuch a caſe!

The proofs relative to Mr. Burke, are concluded with a ſtory ſaid to be told by the late Mr. C. Townſhend, "namely, that he one day met Burke, full of indignation; and inquiring the cauſe, Burke ſaid that ſome good-natured friend had revived the report of his being the author of Junius." P. 26. After ſuch an implied denial of a literary charge, good manners and decency require at leaſt an apparent acquieſcence. Yet we cannot but recollect, that Mr. C. in his former Poſtſcript, conſiders a ſimilar conduct, in another perſon, as evaſive and hypocritical*. On the ſame ground we are obliged to object to Mr. C.'s general inference, that it is not likely that the Letters of Junius were written by perſons enjoying reſpectable ſituations under government; for Mr. C. has poſitively aſſerted, that a poem, which *he calls* Jacobinical, is the production of a gentleman ſo ſituated; and though few, if any, perſons will agree with Mr. C. in attributing thoſe principles to the Purſuits of Literature, he cannot himſelf fairly claim the benefit of two contradictory propoſitions. It is as likely that a Teller of the Exchequer, or a Clerk of the Treaſury, ſhould have been the writer of Junius's

* See the Poſtſcript to Mr. Mathias.

Letters, as that the Secretary to the Queen's Treaſurer, ſhould publiſh a "*Jacobinical*" Poem. In caſes of this nature, we cannot pretend to judge by the ordinary rules of diſcretion; that a man ought not in prudence to have done a thing, is no proof that he did not do it; and Mr. Chalmers might, without any of thoſe deep and painful reſearches for which we are ſo much indebted to him, find inſtances where the deſire of writing has overcome every conſideration of propriety, intereſt, and common ſenſe.

It is now perhaps of little importance to aſcertain, whether or not Junius was a man of rank, though many paſſages of his Letters might juſtify a preſumption that he was; among others, we might notice ſome which indicate a knowledge of diplomatic forms, a certain dignity of ſtyle, and an attention to decorum and good manners, not always obſervable, even in very reſpectable authors, when they engage in political or literary warfare. Nothing can be deduced from his entruſting Letters to the printer, in preference to conveying them by poſt; for it would be rather a mark of total and general ignorance, than of obſcure rank, not to know that ſuch was the ſafeſt and leaſt ſuſpicious mode of conveyance. It is however not inappoſite to notice, that we often find in judicial proceedings, where the parties are above the common claſs, that diſcoveries have been made merely by a ſolicitude for concealment. It often happens, indeed, that the higher their ſtation, the more people are at a loſs in the common concerns of life; and ſuch perſons have frequently had recourſe to dangerous expedients, in order to avoid ſimple and obvious means, in which they would have incurred no riſk.

Without undertaking to decide whether M'Auley Boyd was the author of Junius's Letters, we muſt confeſs that we find nothing in Mr. Chalmers's arguments to induce our belief that he was ſo; on the contrary, ſome of his aſſertions tend very much to render doubtful the hypotheſis they are meant to confirm. Thus, in proving Boyd to have been neceſſitous and unprincipled, the probability of his devoting his time and talents in a way which could not benefit him, becomes leſſened; nor is it eaſy to ſuppoſe, that a man whoſe "circumſtances were ſo diſtreſſed, that he could no longer live in London," p. 62, who was the advocate of the Perreaus, and who "loved to fiſh in troubled waters," p. 88, ſhould not ultimately be tempted to avail himſelf of the reputation he had acquired*.

The

* Political polemics were at that time of more conſequence than they are at preſent, and the author of Junius muſt have known, that talents very much inferior to his own were profitably diſpoſed of; yet

Junius

The age of M'Auley appears likewiſe to be a conſiderable objection to this imputed authorſhip; very young people, it is true, are apt to entertain wild, unſettled, and enthuſiaſtic notions of liberty, but theſe are by no means conſpicuous in Junius, whoſe characteriſtic is rather a ſober malignity, a perſevering hatred of perſons, more than a generous though miſtaken zeal againſt meaſures; and we may add, that there is occaſionally, in theſe Letters, a ſenſe of the proprieties and decencies of life, not uſually found in youths of three-and-twenty*, on either ſide of St. George's Channel.

In examining the proofs drawn by Mr. C. from compariſons of ſtyle, it is impoſſible not to wonder at the ſingular originality of taſte, which does not perceive the difference between the ſtyle of Junius and that of M'Auley Boyd. We are more inclined to believe that Boyd imitated Junius, as Mr. Chalmers imitates Dr. Johnſon. The political writers of the day took Junius for their model, as people now copy the Rambler, or "the Decline and Fall of the Roman Empire;" but, amidſt all the ſimilarity that imitation may induce, it ſeems very extraordinary not to ſee and feel the diſparity between the copy and the original. The language of the Whig is by no means ſo formed, ſo conciſe, or ſo elegant, as that of Junius; it has juſt ſimilitude enough to betray that it is an imitation, and this imitation ſufficiently accounts for Mr. Boyd's having theſe Letters always in his pocket, and repeating paſſages from them. What may be the particular habits of the Appendix-writer in this reſpect, we know not; but the practice is ſurely not very common among authors; for if their works happened to be ponderous octavos, it would be ſomewhat inconvenient to carry them always about; and nothing ſeems leſs natural, than for a man who wiſhed to conceal his parental claims, to go about conſtantly accompanied by his offſpring. It is not leſs out of the uſual courſe of things, that Boyd ſhould, at three-and-twenty, have attained a clear, poliſhed ſtyle, and that a dozen years later he ſhould become more obſcure, and more inelegant. The fire of genius, and brilliancy of idea might decay, yet method and perſpicuity we might rather expect to improve. In the Whig we ſee ſome vigour of thought, not ill-expreſſed; but the ideas are ſpun out, and there is very little of the finiſh and arrangement of Junius. The Obſerver bears marks of more ſtudy, and of a ſtyle im-

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Junius ſeems to have avoided temptation; ſuch impenetrable obſcurity rather indicates one who has ſomething to loſe, than one who wiſhes to gain.

* See Letter 22d June, 1769, and ſeveral others.

proved by habit; but it can only be perſons, who, like Mr. Chalmers, have peculiar talents for making extraordinary diſcoveries, that can find in the Obſerver a reſemblance of Junius's Letters. This, however, is a matter of taſte, and taſte we are told is not to be diſputed.

Let us proceed then to matter of fact. After eſtabliſhing, in *his* way, "the reſemblances which form an indiſſoluble bond of connection between Junius and M'Auley Boyd," the apologiſt adds, "I ſhall now proceed to tie the knot tighter."

"Boyd was in the habit of frequenting the ſhop of Almon, who detected him as the writer of Junius as early as the autumn of 1769. At a meeting of the bookſellers and printers, H. S. Woodfall read a letter of Junius, which he had juſt received, becauſe it contained a paſſage that related to the buſineſs of the meeting. Almon had thereby an opportunity of ſeeing the hand-writing of the manuſcript, without diſcloſing his thoughts of the diſcovery. The next time that Boyd called on him in Piccadilly, Almon ſaid to him, "I have ſeen a part of one of Junius's Letters, in manuſcript, which I believe is your hand-writing." Boyd inſtantly changed colour; and, after a ſhort pauſe, he ſaid, "the ſimilitude of hand-writing is not a concluſive fact." Now, Almon does not deliver theſe intimations as mere opinions; but he ſpeaks, like a witneſs, to facts which he knows to be true. It is a fact then that Almon taxed Boyd with being the writer of Junius's Letters; that Boyd thereupon changed colour; and that he only turned off the imputation by the obvious remark, that compariſon of hand-writing is not deciſive evidence to prove the writer. Add to this teſtimony, that Boyd was by nature confident, and by habit a man of the town, a ſort of character who is not apt to bluſh. From the epoch of this detection, it was the practice of Almon, when he was aſked who was the writer of Junius, to ſay that he ſuſpected Junius was a broken gentleman without a guinea in his pocket." P. 90.

In p. 106, Mr. Chalmers goes on to ſtate,

"That Mr. William Woodfall comes forward, like an Amicus curiæ, to give his voluntary teſtimony on this litigated queſtion; and he ſays in ſubſtance, that the writer of Junius publiſhed, in the Public Advertiſer, under the ſeveral ſignatures of Lucius, of Junius, and of Brutus, excluſive of the auxiliary ſignature of Philo-Junius; that his brother ſhewed him, before the publication, every one of thoſe letters (under all thoſe ſignatures) in manuſcript, which bore no appearance of being written in a diſguiſed hand; that during the ſplendid period of Junius's publication (1769, 1770, 1771) Mr. Hugh Boyd was likewiſe in the habit of correſponding with the Public Advertiſer, without being ſtudious to conceal himſelf*; that however he might

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"* This fact," ſays Mr. Chalmers, in a note, "ſhows Boyd to have been a very artful man; for by not ſtudying to be concealed as Boyd,

might diſguiſe his hand-writing, which cannot be eaſily ſo diſguiſed as to deceive the acute diſcernment of a newſpaper printer, Boyd could not, as all muſt admit, diſguiſe his ſtyle."

In anſwer to this, Mr. Chalmers obſerves, "that it is impoſſible for the acuteſt printer to tell what diſguiſes an artful man can aſſume." P. 108.

"We have it in evidence," ſays Mr. C. "that, previous to the appearance of Junius, Boyd was at wonderful pains in accuſtoming himſelf to diſguiſe his hand-writing; it would require ſtrong proof indeed, to ſatisfy a reaſonable mind, that the writer of Junius's letters would ſend them to the printer in his real hand-writing.—It is impoſſible to conceive that ſuch a man as Boyd would take ſuch *ſucceſsful* pains to diſguiſe his hand-writing, if he had not ſome deſign to deceive the world*." P. 106.

Hence then, if we credit Mr. Chalmers, Boyd could ſo diſguiſe his hand, as to correſpond with the Public Advertiſer in his own character, and under that of Junius, without diſcovery, and ſo as to deceive the printers, who had time and opportunity for the minuteſt examination. He had learned effectually to diſguiſe his writing, ſo that the letters which he wrote as M'Auley Boyd, and thoſe which he wrote as Junius, bore no reſemblance to each other. Yet, in ſpite of all this, the Letters of Junius were ſo much in Boyd's uſual hand, that Mr. Almon recognized it only by a tranſient view of a ſingle letter, read in public company; and the whole of Mr. Almon's ſuppoſed "detection" reſts upon this circumſtance. He poſitively aſſerts, that he perceived the letter to be "in Boyd's hand-writing," and Mr. Chalmers lays great ſtreſs upon his teſtimony. When, lo! a few pages further he declares, "it would require ſtrong proof indeed, to ſatisfy a reaſonable mind, that the writer of Junius's Letters *would* ſend them to the printer in his *real* hand-writing." Does not then the latter opinion overthrow the whole of Mr. Almon's "diſcovery", or, at leaſt, bring the buſineſs to iſſue? For, if theſe Letters were in Boyd's hand, ſo as to be recognized by a caſual glance, any perſon who has ſeen them, or has one in their poſſeſſion, may decide the fact by a compariſon with Boyd's avowed manuſcripts. But what then becomes of the "wonderful pains taken by Boyd to diſguiſe his hand-writing"? which, to be ſure, were

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Boyd, he effectually concealed himſelf as Junius, and deluded the printers with all their pretenſions to deep ſagacity."

* A man who is deſcribed to have been "connected with ſwindlers," we may fear might have other than literary reaſons for learning to write in a feigned hand.

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very ill-beſtowed, if it was after all ſo eaſily diſcovered by Almon: or how, if Boyd correſponded with the Advertiſer openly, and alſo ſecretly as Junius, could the printers be deceived? Mr. C. ſays, that Boyd was a very artful man; but this is being "artful to no end" indeed! The author who could diſcover, that Shakſpeare's Sonnets were addreſſed to Elizabeth, may reconcile ſuch contradictions; but to people not ſo gifted, they are totally irreconcileable. Boyd's colouring at this charge, is by no means a confirmation that it was applicable to him; he might colour from ſurpriſe, or vanity. Had he really been the writer of theſe Letters, he muſt conſtantly have had in his mind the poſſibility of ſuch an accuſation, and would have been better prepared for it. Is it likely a "man of the town," "by nature confident," ſhould be ſo off his guard, as to behave like the literary novice whoſe bluſhes confeſs what he affects to deny, and who is not unwilling to have his veracity ſuſpected? We ſhall only notice one more of Mr. C.'s arguments, not to anſwer it (for it is unanſwerable) but for its characteriſtic ſingularity of bringing one conjecture as authority for another, namely, that he has the ſame moral certainty of Boyd's having written Junius, as he has for attributing the Purſuits of Literature, the Political Dramatiſt, &c. to Mr. Mathias.

If Mr. C. inſtead of endeavouring to prove who Junius was, had confined his labours to proving that the Letters themſelves were diſloyal and pernicious; if, inſtead of attacking negligences of compoſition, a few of them real, but many more quite imaginary, and depreciating the talents of the author, he had only condemned his principles, his book would have been more uſeful to the world, and more creditable to himſelf.

It has long been cuſtomary to recommend Junius's Letters as a ſtandard of our language, and it is impoſſible to deny that his ſtyle is highly excellent; yet it ſhould alſo be obſerved, that it is only excellent in its kind, for political controverſy and perſonal ſatire; that it is not a model for narrative, hiſtory, eſſays, epiſtles, or indeed any writing except what in common life is leaſt uſeful. But were theſe Letters more poliſhed, more elegant than they are, ſtill any improvement of diction which could be attained by the ſtudy of them, would be too dearly purchaſed by the riſk of imbibing the principles they contain. For this reaſon it is to be lamented, that ſuch pains are taken to bring them into general repute and circulation. Editions of every price, and ſuited to every claſs of readers, are daily advertiſed; and a ſtranger would be induced to conclude that Junius was ſome national ſchool-book, rather than an author abounding in invectives againſt the king and

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ART. IV. *The Hiſtory of the Helvetic Confederacy, &c. By Joſeph Planta, Eſq.*

(Concluded from vol. XV, *p.* 468.*)*

SOON after the expulſion of the bailiffs from Swiſſerland, Albert of Auſtria was murdered by a conſpiracy of his nobles. The Swiſs, in the mean time, having renewed their ancient League, were forming themſelves into a more regular Confederacy. After the memorable battle of Morgarten, on October 15, 1315, three of the foreſt Cantons, Schwitz, Uri, and Underwalden, renewed and confirmed their union, ſtipulating that "all the confederates, however divided by mountains, lakes, or torrents, were ever after to be conſidered as one people, firmly united, and at all times ready for the defence of their well-earned liberty." P. 181.

"This groundwork of the Helvetic union," ſays Mr. Planta, "founded on juſtice, the greateſt pride of nations, and peace the firſt of earthly bleſſings, was diſtinguiſhed from all other political inſtitutions by its extreme ſimplicity and inoffenſive tendency. Pure, holy, and permanent, as the ties which united the patriarchs in the golden age of the earlier generations, this league has continued through nearly five centuries, among a variety of obſtructive efforts, and with a few occaſional amendments, the great outline of all modern free conſtitutions. Its ſuperior excellence was ſolemnly acknowledged in this century (A. D. 1713) when the three Cantons once more with grateful hearts, but alas! for the laſt time, confirmed it on the ſame conſecrated ſpot where it had been firſt ſanctioned." P. 182.

To this league Lucern was admitted, as a fourth canton, in 1332.

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We pauſe at this period, to introduce a ſingular inſtance of generoſity, which the hiſtorian records with great and honourable ſatisfaction. During the wars for the ſucceſſion to the imperial throne, which produced the battle of Morgarten, the Swiſs having ſided with Lewis of Bavaria againſt Frederick of Auſtria, Leopold, Duke of Auſtria, was beſieging Soleure, threatening the town with extirpation. (A. D. 1318).

"A violent fall of rain brought on a ſudden inundation, which, beſides deſtroying all the ſtores, engines, and implements of the beſiegers, endangered a wooden bridge they had conſtructed for the ſake of a communication between different parts of the camp: the duke had poſted a great number of men upon it; who, in order to ſteady it againſt the impetuoſity of the torrent, had loaded it with great heaps of ſtones. This precaution, however, proved ineffectual; the bridge gave way, and the men were periſhing in the ſtream. The burghers at this diſaſtrous moment forgot their enmity, took to their boats, and at the imminent danger of their own lives, haſtened to the relief of their periſhing antagoniſts: they ſaved the greateſt number of them, fed them, cheered them, and ſent them back to the camp. The duke hereupon, attended by thirty knights, came to the walls and deſired to be admitted on friendly terms. On being honourably received, he granted a banner to the burghers as a token of perfect reconciliation; and declared, that their generoſity had completely vanquiſhed his reſentment. None of his wars ever terminated ſo much to his advantage." P. 97.

We ſhould ill characterize an Hiſtory of this nature, if we did not introduce to the notice of our readers one of thoſe battles in which the heroiſm of the Swiſs is diſplayed to ſo much advantage, accompanied by that virtuous ſimplicity of manners which gives full effect to the united energies of honeſt men. Early in the fourteenth century, and only 174 years after the building of Berne, the neighbouring Barons and Counts of Uchtland, Argau, and Upper Burgundy, jealous of its riſing conſequence, and ſecretly hating the Erlachs, its eminent defenders, conſpired to ſubvert that riſing commonwealth. Berne was at this period without a protector; and had it periſhed, the Helvetic Confederacy would probably have been unable to reſiſt its various enemies. Unawed by the formidable preparations of theſe Lords, the Berners refuſed to make any unworthy ſubmiſſions, and prepared to defend their liberties to the laſt extremity. The whole of this account is ſo remarkable, that we ſhall begin from the chooſing of the General, and purſue it to the cloſe of the conteſt. Seldom can ſo animated a picture of heroic virtue be offered to the contemplation and imitation of mankind; and it is but mere juſtice to ſay of Mr. Planta, that he has given the narrative with the ſpirit of a man who feels congenial ſentiments.

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"The Berners aware that on the momentous day, when the iſſue of a battle would decide their own freedom, and the fate of their poſterity, all would depend on the conduct of their leader, were greatly perplexed as to the choice of a commander. Many among them had conducted partial wars; but not one thought himſelf equal to the important charge that was now to be conferred. They had not among them men who, being ſkilled in the nice preciſion of parade tactics, to which they annexed a myſterious conſequence, and having riſen in the regular ſucceſſion of ſubordinate ranks, were become peremptory and aſſuming*; and they knew how rare thoſe men are, whoſe minds are ſufficiently capacious to comprehend at once the whole plan of a campaign, to combine the co-operation of its various parts, and to provide for the iſſue of every poſſible event. The ſenate and burghers were in this ſtate of anxious heſitation, when Rudolph of Erlach, ſon to the chief under whom many of the aged burghers remembered to have defeated the Lords at the Donnerbühel, rode into the town. He was deſcended from one of the founders of the city; and his anceſtors had ever ſince been at its helm: he was in the moſt vigorous period of life: he poſſeſſed large eſtates, and delighted in the cultivation of his lands: he was at the ſame time a burgher of Berne, and a vaſſal of the Count of Nidau. Scorning to betray his allegiance to his liege lord, he repaired to the count, and diſſuaded him from the intended expedition againſt Berne: his remonſtrance was rejected; and Nidau conſented to his joining his co-burghers, obſerving, that out of two hundred helmets, and one hundred and forty knights, addicted to his ſervice, he could well ſpare a ſingle man.—"You, ſay, my lord count, that I am a ſingle man;" anſwered Erlach on taking leave, "I truſt I ſhall prove to you that I am a man."

"At the ſight of Erlach in the ſtreets of Berne, the remembrance of the victory gained by his father ſtarted ſuddenly into every mind. A general acclamation conferred on him the ſupreme command, and the avoyer delivered the city banner into his hands. He then addreſſed the people; "ſix battles," he ſaid, "have I been engaged in, in which the ſmaller number have prevailed over numerous armies. Strict ſubordination alone can inſure ſucceſs; and without it the moſt intrepid valour can avail but little; you who are born free, are naturally impatient of control; but you will ceaſe to be free, if you refuſe to yield when your obedience becomes neceſſary. I fear not our adverſaries: with God's aid and yours, I will dare their multitude, even as we did in the days of my father: but of this be well aware, that I will not be your commander unleſs I am inveſted with abſolute authority." The burghers followed the example of the ancient Romans; they held up their hands, and ſwore by Almighty God and by his ſaints, that they would be implicity obedient to the commands of Erlach.

"While the co-burghers were aſſembling from all parts, the Baron John of Kramburg, a late avoyer of Berne, haſtened over mount Brunig

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"* Such generals the great King of Pruſſia compared to the mules of Prince Eugene."

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to the foreſt cantons, the league between whom and Berne had lately expired. Being arrived in Underwalden, he repreſented to an aſſembly of the people, that the freedom and very exiſtence of their late allies and conſtant friends, depended on the event of a ſingle day, in which they would have to encounter the exorbitant power of an inveterate foe. The people anſwered, "Dear Lord of Kramburg, true friends appear in the hour of need: go tell your citizens that we will prove it to them." Meſſengers were immediately diſpatched acroſs the lake; and nine hundred hardy youths armed themſelves, came over the Brunig and down the valleys, marched through Berne, and encamped before the upper gate.

"Erlach now ſummoned a council of war. He aſked the leaders of the Swiſs, "when ſhall the army march?" they anſwered, "immediately:" he put the queſtion, "how ſhall we fight?" they replied, "to the laſt drop of blood." Among the former allies of Berne, the city of Soleure was the only one which proved true to its engagement. Although menaced by an Auſtrian army, it nevertheleſs ſent eighty men of well appointed cavalry. All theſe forces met on the twentieth of June. The prieſt Diebold Baſelwind exhorted them: "the enemy," he ſaid, "truſt in their numbers; but God confounds the audacious, and protects the brave who confide in him. St. Vincent and St. Urſus* have obtained heaven, becauſe they laid down their lives in a good cauſe. He who dies for his country earns everlaſting bliſs, and thoſe who ſurvive ſucceed to fame and liberty." The remainder of the day was ſpent in ſolemn worſhip, proceſſions, vows, and the diſtribution of alms. At the midnight hour the ſignal was given for the march.

"By moonlight were arrayed nine hundred men from the foreſt cantons, three hundred from Haſli, three hundred from the Sibenthal†, four thouſand burghers and co-burghers, and, headed by their ſtandard, the eighty horſe from Soleure: the prieſt Baſelwind led the march, bearing the conſecrated hoſt. The aged fathers, the wives and children, gazed on the departing columns, until woods and riſing grounds, and the faint glimmer of the night concealed them from their ſight. They then haſtened to the churches and chapels, and fell proſtrate at their altars. The council remained aſſembled, watching every incident, attentive to every report, and ready in caſe of any ſiniſter event to provide for the ſafety of the city‡.

"About noon on the twenty-firſt of June, the army arrived near, but not in ſight of Laupen. Erlach took his ſtation on an eminence

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"* The patrons of Berne and Soleure.

"† A long narrow valley, extending from Thun up to the boundaries of the Valais. The Baron of Weiſſenburg was here a conſiderable proprietor; and, being a burgher of Berne, had, no doubt, been inſtrumental in procuring this body of auxiliaries for the defence of the city.

"‡ This caution was not ſuperfluous, ſince an Auſtrian army was hourly expected from the Argau."

from

from whence he could ſurvey the whole force of the enemy, and where his rear was covered by a wood. Many knights, as in ancient times, ſprung forth from their ranks, and dared their adverſaries with taunting menaces and invectives. Nidau told the moſt impetuous among them, "fear not, leſt you ſhould loſe your prey; this foe, be aſſured, will not deſert you." He had before this, at the court of Duke Albert, compared an army of Berners to a foreſt of thorns. Erlach had under him a conſiderable body of men as yet unpractiſed in the uſe of arms: he hence cautiouſly abſtained from uſing any complicated evolutions. His maxim (a ſimple one, which ſeldom fails, and yet is ſeldom practiſed) had ever been, to eſtabliſh ſtrict order and ſubordination, to inſpire his troops with ardour and confidence, and then to march ſtraight up to the enemy, and never turn his back. He complied with the deſire of the Swiſs and the men of Soleure to be oppoſed to the enemy's cavalry, which threatened either to flank his line, or to fall upon his rear from the heights. The Berners he drew up againſt the infantry: he choſe among theſe a ſelect number of youths, of the tribes of the tanners and butchers, and inflamed their minds with irreſiſtible fury, by calling to them, "where are ye now, ye gay gallants, who, decked with flowers and feathers, are ever the foremoſt in the dance? the fate of Berne is at this inſtant in your hands: here's Erlach; here's the banner."—"Lead on, we follow," was the general cry; and they cloſed round the banner.

"The ſignal being given, a body of ſlingers ruſhed upon the enemy, threw each three ſtones, broke the ranks, and then fell back. Heavy iron chariots were now hurled down full ſpeed among the open files, and the men upon them fought with deſperate fury; the cars being ſo conſtructed that they could not be turned in their rapid courſe. The unpractiſed troop, which had been poſted in the rear, miſtaking the retreat of the ſlingers for the beginning of a rout, fled into the wood*. Erlach prevented the fatal impreſſion that might have been made by this defection: "we are now ſure to conquer," he exclaimed with a ſerene countenance, "for all the cowards have left the army." He inſtantly, while the chariots were ſtill committing havock, fell, with his choſen band, and the city banner in his hand, upon the enemy's infantry. The Friburghers ſtood the brunt of this fierce attack; and among the firſt who fell were the avoyer and banneret, with many of their kinſmen and fellow citizens. What followed in this bloody conflict, is, like the particulars of moſt battles which have not been deſcribed by the commanders themſelves, wholly unknown. The enemy's infantry, eſpecially thoſe of the Pays de Vaud, as ſoon as all reſiſtance appeared ineffectual, threw down their arms, and fled in great diſorder, along two roads, the one above, and the other below Laupen. Towards the hour of veſpers the Berners flew to the aſſiſtance of the Swiſs and the men of Soleure, who had been furiouſly aſſailed by the enemy's cavalry; and who, according to their uſual practiſe, had remained immoveable, until the ſlingers had wounded and ſtaggered the

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"* They are ſaid to have been two thouſand in number; they were ever after called the *foreſters*."

horſes

horſes of the enemy, and thrown their whole array into confuſion: the aſſailants were actually retreating when the Berners came up, and ſpread havock throughout their diſordered ranks. Here fell among the foremoſt, Count Rudolph of Nidau and Count Gerard of Valengin. All heard with ſorrow the untimely fate of John of Savoy, whom his fond parent was ſtill expecting as the harbinger of peace. Three Counts of Gruyeres, and eleven of other illuſtrious houſes, were likewiſe found among the dead. The ſlaughter among the lower ranks was, as uſual, greateſt during the flight. The Baron of Blumenberg hearing who, and what numbers had periſhed, exclaimed, "God forbid that I ſhould ſurvive ſuch men, ſuch friends!" and ruſhing among the Swiſs, met his wiſhed-for doom. The whole tract of country for ſeveral miles, was ſtrewed with dead bodies of men and horſes, with arms, eighty crowned helmets, and twenty-ſeven banners of different lords and cities.

"The Berners, after the purſuit, aſſembled on the field of battle, fell on their knees, and thanked the God of Hoſts for the aid he had granted to Erlach's ſkilful conduct, and their valour. Erlach commended their obedience. "Never ſhall I forget," ſaid he, "that I owe this victory to the confidence of my fellow citizens, and to your heroic virtue, brave truſty friends and generous defenders from the foreſt cantons and Soleure. When our poſterity ſhall hear the narrative of this day's exploit, they will prize above all things the mutual friendſhip of the valiant men who have achieved them: they will, in all their wars and dangers, remember whoſe ſons they are."

"The following night the army remained on the field of battle, and at the break of day moved homeward, ſtill preceded by Baſelwind, and followed by the banners, arms, and accoutrements of the vanquiſhed lords. Each warrior, with victory gliſtening in his eye, once more embraced his exulting friends and kindred; and Erlach, having reſigned the command, returned to his rural cares. The Berners and Swiſs agreed now on an alliance: the former paid to the latter ſeven hundred and fifty livres, as an indemnification for the loſſes they had ſuſtained in the expedition: laſtly, it was ordained that this day ſhould ever after be celebrated at Berne as a ſolemn feſtival, in order to preſerve a lively remembrance of the heroiſm of Erlach, and of his brave followers; and to excite in future generations a patriotic ardour to emulate ſuch glorious deeds.

"So deciſive a victory did not, however, deter the ſurviving lords from further attempts: but the Berners defeated them all. The young men of Berne became now paſſionately addicted to arms; and could ſcarcely endure the tedious tranquillity of Lent, during which it was deemed ſacrilege to attempt hoſtilities*. After various encounters, in one of which Erlach once more headed the Berners againſt Friburg, the want of pecuniary means at length diſarmed the lords. The Berners had no views of conqueſt: fame and independence was all they contended for. Territories, they knew, may be wreſted from us; while firmneſs and courage are ſecurely our own, and not in the power of fickle fortune. Whoever has theſe, is free at all times, and in all places." P. 219.

"* They called this interval their lying-in."

In

In the year 1351, Zuric was admitted into the Confederacy, Glaris, Zug, and Berne ſoon followed; and, though many attempts were made to divide them, their union became unalterably eſtabliſhed. In the very firſt years of the fifteenth century, the Confederacy extended itſelf throughout Helvetia; and, though it had not yet admitted all the members that were finally incorporated, may be conſidered as fully eſtabliſhed. The Helvetic Conſtitution is conſidered by Mr. Planta as having attained its higheſt degree of perfection at the pacification of Arau, in 1718; at which period, he takes occaſion to inſert a well-digeſted account of the whole, which he calls a ſtatiſtical view. This account occupies the 8th chapter of the 2nd book, and is compiled, with great care and clearneſs, from the beſt authorities.

The reader who ſhall have purſued the Helvetic Confederacy through the various ſtages of its progreſs, ſhall have conſidered the heroiſm of its ſtruggles, and the virtues which commenced and continued its union, will find it a melancholy taſk to contemplate the ruin brought upon it at the latter end of the 18th century, by internal corruption, and the operation of foreign artifices. The account of theſe fatal occurrences preſented by this hiſtorian, is compreſſed, with great care, from the moſt unexceptionable materials that could be obtained; and, though it is impoſſible that the moſt atrocious crimes that the world has ſeen for ages, could be related without occaſional expreſſions of diſguſt, the narrative, being ſupported every where by documents acknowledged by the offenders themſelves, cannot but be regarded as impartial. The method taken to prepare the deſtruction of Swiſſerland was that, which is but too generally ſucceſsful, of irritating the minds of the lower people, under all the various governments, againſt their conſtitutional rulers. As the French influence more and more prevailed, the various governments of the cantons were modelled into more democratic forms, and trees of liberty were planted in moſt of the towns, indicating the triumph of the friends of diſorder. The reflections of the hiſtorian on theſe proceedings are well deſerving of notice.

"Thus was the old venerable Confederacy now virtually diſſolved. The deluded advocates of innovation prognoſticated that by thus approximating to the French form of government, they ſhould deprecate the violence with which they had been threatened; and at leaſt obviate the greateſt calamity that could befal their country, the invaſion of a foreign army: and they vainly augured that it was now needleſs to arm at all. The promoters of theſe partial revolutions flattered themſelves that, if the Directory ſhould have recourſe to any compulſive means, it would be individually in their favour, and in order to raiſe them

them to the pre-eminent ſtation at which they were ambitious to arrive. Vain hopes! Fifty thouſand bayonets ſoon proved the Directory to be well appriſed, that this once happy country poſſeſſed public treaſures, opulent families, numerous arſenals, and, above all, that it was a country whence they would be enabled to awe moſt of the great powers of Europe; and from which, as they had learnt from long experience, they might derive the beſt reinforcements to their armies. Theſe, and by no means the modifications of the governments, or the futile cauſe of a few turbulent inſurgents, were the real objects of the depredators, who had induſtriouſly fomented theſe diſorganizing conflicts." P. 409.

Berne at length found it neceſſary to arm, but too late to do it with ſucceſs; and the venerable name of Erlach, ſo glorioufly diſtinguiſhed in their ancient conflicts, was doomed at this period to exhibit equal virtue, with the moſt unhappy conſequences. On the 5th of March, 1798, which is conſidered as the laſt day of the Confederacy, was fought the fatal battle of Frauenbrunnen, in which French diſcipline finally prevailed over the obſtinate bravery of the Berners. After the battle the brave Erlach was ſhamefully aſſaſſinated, and Swiſſerland remained expoſed to thoſe exceſſes of oppreſſion and cruelty, which republican governments alone can inflict without ſhame. The remonſtrances of the Swiſs Ambaſſador and Directory prove beyond a doubt the truth of theſe enormities; which, if any thing could reſiſt the infatuation of bad paſſions, might for ever afford ſufficient warning againſt the ſeductions of the French. Nothing now remained but the cruel extermination of the canton of Underwalden, to fill the meaſure of their iniquity; and, with the detail of this dreadful event, accompanied by ſuitable reflections, the work concludes.

In this Hiſtory, Mr. Planta has certainly offered to the public a book highly creditable to himſelf, and has ſupplied a conſiderable deficiency in Britiſh Literature. His ſtyle is manly and unaffected; and, for an author who has not till now undertaken any extenſive work in Engliſh, uncommonly pure and correct. His ſentiments are every where ſuch as do honour to his underſtanding and his heart; and, having long held a ſituation of importance among Philoſophers, he has now achieved a name in no degree inferior among Hiſtorians.

ART. V. *Elements of Chemiſtry: comprehending all the moſt important Facts and Principles in the Works of Fourcroy and Chaptal: with the Addition of the more recent Chemical Diſcoveries which have been made known in Britain and on the Continent; and with a Variety of Facts and Views, which have never before been communicated to the World. Intended for the Uſe, not only of thoſe who ſtudy Chemiſtry with thoſe profeſſional Purpoſes to which this Study is commonly referred, but alſo for Farmers, Manufacturers, Dyers, and the other Artiſans of the Chemical Arts in General, &c. By Robert Heron.* 8vo. 628 pp. 12s. Longman and Rees. 1800.

THE author of theſe Elements of Chemiſtry juſtly obſerves, that, ſince the ſyſtems of chemiſtry have been exceedingly multiplied of late, "it is natural to expect, that every reader ſhould enquire, upon what peculiar improvements in ſcience, in the detail of facts, in arrangement, or in the general mode of didactic enunciation, does the author of this new compendium of the Elements of Chemiſtry raiſe his claim to the attention of the public?"

The whole Preface, which conſiſts of thirty-one pages, is employed in anſwering this queſtion, which Mr. Heron does, by ſhowing the ſuperiority of his performance above all other works of the kind, in various points of view. In the firſt place he obſerves, that

"In every late work on the elements of chemiſtry, the doctrine of a phlogiſton, the principle of fire and of all moſt active qualities of material bodies, is aſſociated with the newer chemical truths, relative to combuſtion by the decompoſition of gas-oxygen, &c. with a confuſion and an uncertainty, which inexpreſſibly perplex the mind of the ſtudent, make it almoſt impoſſible for him to comprehend the principles of chemiſtry, and even ſpread an air of falſehood and uncertainty over the details of its facts," &c.

But "his book in every inſtance ſpeaks the language, and breathes the air, of the new doctrine. That doctrine is now, unqueſtionably, demonſtrated truth. But were it even otherwiſe, he cannot but hope that the ſtudent muſt derive much more inſtruction from the peruſal of a work, which unfolds only one conſiſtent ſeries of principles, than if it diſplayed an illogical medley of ſuppoſitions contending one againſt another, like the elements of nature in the chaos of the poets."

Were it true, that in every late work on the elements of chemiſtry the doctrine of phlogiſton is aſſociated, &c. even then the propriety of this author's mode of proceeding might be queſtioned; but the fact being otherwiſe, his remark becomes uſeleſs.

II. In

II. In his work a more ſcientific and logical arrangement has been attempted.

" On the whole he cannot but hope, that the arrangement which he has followed will be found to be not only the moſt ſcientific, but by much the beſt adapted to open up the ſcience of chemiſtry to the eaſy intelligence of the reader's mind."

III. He aſſerts (but his aſſertion, we may venture to remark, is not founded on fact) that

" the writers of the beſt ſyſtems of chemiſtry which have been hitherto offered to the public, anxious to detail every fact, and to deſcribe every proceſs and every phænomenon with the utmoſt minuteneſs of explication, have very often deſcended into a particularity in the ſtatement of circumſtances, by which that which they ſought to make exceedingly plain, has been rendered ſo much the more obſcure. They enter into a deſcription of every movement of the hand in the laboratory, with a prolixity of phraſes, a confuſion and inaccuracy of language, an embarraſſment of ſentences, by which the mind of the ſtudent is utterly confounded and bewildered."

Whereas, in his work,

" it has been endeavoured, perhaps indeed without ſucceſs, to relate chemical facts and experiments, in ſuch a mediate manner between obſcure brevity and indiſtinct prolixity, that the book may be intelligible, even at a diſtance from the laboratory, to the young chemiſt."

IV. This author, finding fault with other writers for introducing the details of the practice of chemiſtry throughout the elements, has poſtponed " the application of chemical ſcience to explain the moſt complex appearances of nature, and the moſt difficult proceſſes of the chemical art, till the general elements of the ſcience have been firſt diſtinctly unfolded."

V. Mr. H. obſerves (though not with much conſiſtency) that

" as chemiſts, we, in Britain, have been long the humble diſciples of the French and Germans. Our ſyſtems and manuals of this ſcience being chiefly tranſlations of the books of foreigners, do not exhibit in their illuſtrations the Britiſh ſo much as the French and the German practice of the chemical arts. It is certainly very deſirable to know the foreign practice of theſe arts, eſpecially where that foreign practice is, in any reſpect, better than our own. But, in learning the elements of chemical ſcience, if the ſtudent wiſh to make this knowledge directly uſeful to him in his own country, it is undeniably better for him to learn, firſt, the uſe of thoſe elements in Engliſh arts. Reading the tranſlated books of foreign chemiſts, and the Engliſh compilations from them, one would almoſt ſuppoſe Britain to be entirely without mines, iron works, ſoaperies, dyers, potteries, glaſs works, and even every other chemical manufacture."—" In the compoſition

poſition of his work, therefore, the author was willing to introduce as much as poſſible of the Engliſh practice of thoſe arts which depend upon chemical principles. He has not, however, been able to do this ſo completely as he wiſhed. It became indiſpenſably neceſſary to him, to introduce the ſcience and the facts of Foureroy and Chaptal."

VI. This author ſays that his ſyſtem exhibits not a few novelties of ſcience, among which he enumerates the following:

1. "The operations and the relations of caloric will be found to be explained in it, with an attention to all the tranſitions of that ſubſtance, and to its different modes of combination and exiſtence, which has not been diſplayed in any former chemical ſyſtem.

2. "Of light or *lumen* too, his work exhibits in its account of the art of dying, a new and peculiar idea; repreſenting light merely as the medium of colour.

3. "In regard to many phænomena to which the general doctrines of ſcientific chemiſtry had not been before carefully applied, attempts are every where throughout his work made, to explain all the ſecret relations of their different appearances, in a manner ſufficiently compatible with the principles of that which is called the Pneumatic Chemiſtry.

4. "He treats of Geology, and in his laſt book propoſes a view of the origin and more remarkable revolutions of this earth, which he believes to be ſupported by a more general and uniform conſent of facts and analogies, than depoſe in favour of either the theory of Hutton, or that of Kirwan.

5. "He applies chemiſtry to direct the labours of agriculture, and to explain the phænomena of vegetation."

6. With reſpect to the medical art, this author

"has endeavoured to demonſtrate, that, in all the functions of the animal powers, whether in health or ſickneſs, there interveries between the agency of mechaniſm and mechanical cauſes, and that of vitality, a chemical agency, the thorough knowledge of which can alone enable us to eſtabliſh the foundation of true medical art."

7. He has ventured to propoſe a new doctrine; namely, the identity of *lime* with *oxygen*.

8. In his endeavours to aſcertain how far the modern diſcoveries are really due to the modern authors, he has found "in Spratt's Hiſtory of the Royal Society, an account of a theory of combuſtion, not merely akin to that of Lavoiſier, but preciſely, identically, indubitably the ſame; a theory, ſupported too by the indication of a train of experiments not leſs ample than that of the French chemiſts."

9. Mr. H. acknowledges himſelf to be an admirer of the writings and inventions of Count Rumford, "yet he has not ſcrupled to controvert ſome of the doctrines of that philoſo-

pher, which, though generally received, ſeemed to be entirely erroneous."

10. Mr. H. repreſents electricity as being a compound of *light* with *heat*, under a particular modification.

VII. He obſerves that, at preſent, nothing eſcapes obſervation.

"Every thing is now eſtimated with the utmoſt preciſion, which it is poſſible to uſe, while we have to do, not with relations, as in metaphyſics and mathematics, but with exiſtences. The laws of chemiſtry, and its language, are leſs remote than thoſe of mathematics, from thoſe of the buſineſs of common life: and habits of reaſoning apt to prove uſeful in the world are therefore to be acquired more eaſily from the former of theſe ſciences than from the latter. Theſe ideas have been conſtantly preſent to the mind of the author during the compoſition of his work."

VIII. "It is not at all," ſays he, "to belie the ſyſtems of chemiſtry, which have been hitherto ſubmitted to the world in Engliſh, to affirm, that ſtyle had very little of the regard of their authors in their compoſition."

But with reſpect to himſelf, his wiſh has been "to give his book the advantages of conciſeneſs, perſpicuity, and propriety of ſtyle."

IX. "A *laſt*, though perhaps not to every one, the *leaſt*, conſideration, is, that as elementary books ought to be, this work has been contrived to contain the greateſt poſſible quantity of matter, in the ſmalleſt volume into which that matter could be eaſily condenſed. There exiſts not at preſent, in Engliſh, any other work upon chemiſtry, in which the ſtudent may find ſo much information within ſo little reading, and at ſo ſmall an expence. This argument comes ſo directly home to mens' pockets, and hearts, that, to enlarge upon it, were needleſs."

Thus much may ſuffice with reſpect to the Preface, upon which we have dwelt ſo long, expreſsly for the purpoſe of giving our readers ſome idea of this author's pretenſions, of his ſtyle, and of his mode of reaſoning. This alſo will ſuperſede the neceſſity of tranſcribing the Table of Contents, which runs through 20 pages; and will at the ſame time render the following part of our account ſhorter than it might otherwiſe have been.

In the peruſal of thoſe Elements, which fill up 628 pages, independent of the Preface, the Table of Contents, and an Index, we were ſorry to find that the performance appeared not adequate to the pretenſions mentioned in the Preface.

An incorrectneſs relative to facts and operations, and a ſtrained mode of reaſoning, pervades the whole work; to which we might add a long liſt of deficiencies. It is deſtitute of plates, though it deſcribes, with pretended minuteneſs, the various

various inſtruments of chemiſtry; even thoſe which are not immediately ſubſervient to that ſcience; ſuch as the thermometer, the barometer, &c. It does not contain a table of chemical affinities, wherein a ſtudent might ſee the whole ſubject condenſed, as it were, in a focus. It does not contain a table of the old and new names of chemical ſubſtances, &c. &c.

The whole work is divided into nine books, to which is added an Appendix. The title of the firſt book is, "Explanation of the general nature, the beneficial uſes, and the hiſtory of the ſcience of chemiſtry." The ſtyle of this book (and, indeed, the ſame may be ſaid of the whole work) is in general by no means poſſeſſed of philoſophical accuracy, perſpicuity, or correctneſs. Some paſſages are undoubtedly very proper; but ſome are erroneous, whilſt others are obſcure, or inſignificant. Thus we find that "the air muſt be meaſured in bottles, and the winds muſt be weighed in a balance, in order to our making any uſeful progreſs in the ſyſtematical knowledge of chemical ſcience."

Speaking of the extenſive influence of chemiſtry, this author ſays, "its intuition, its power ſeems to pervade the whole material world. Even poetry, *as has been admirably evinced in Dr. Darwin's Botanic Garden*, neither rejects the materials which this ſcience offers, nor refuſes to adorn them with all its faireſt embelliſhments."

Among the hiſtorical facts, Mr. H. aſſerts, without proof or limitation, the vulgar idea, that "Roger Bacon certainly invented the compoſition of gunpowder."

The ſecond book treats "of the apparatus, and the technical manipulations of chemiſtry."

The contents of this book are, in general, more inaccurate than thoſe of the firſt. The deſcription of the inſtruments is far from being accurate or perſpicuous. The thermometer, for inſtance, is deſcribed with apparent minuteneſs; yet, we may venture to aſſert, that from this deſcription alone, no perſon can be enabled to conſtruct or to graduate a thermometer. Speaking of its uſes, Mr. H. ſays, "that the range of the thermometer has not neceſſarily any other limits than thoſe of the *congelation* and the *oxydation* of mercury."

Mr. H. muſt entertain a very erroneous idea of the expanſion of mercury, if he thinks either that the thermometer may continue to be uſeful after the mercury has begun to boil, or that mercury cannot boil without being oxydated.

With reſpect to the balance, Mr. H. ſays that "it is not of very important conſequence, whether the arms of the balance be or be not always of equal lengths. But their relative proportions ought to continue ever invariably the ſame."

He then proceeds to deſcribe the furnaces, the crucibles, the blow pipe, the retorts, &c. &c. and in truth thoſe deſcriptions are neither very long nor very ſhort, when compared with the lengths of ſimilar deſcriptions as given by other authors. But if Mr. H. thinks that a proper medium is to be meaſured by the number of words or of lines, he muſt have conceived a wrong idea of the matter. The object in view muſt determine the length or duration of an exertion neceſſary for its attainment. In deſcribing the chemical inſtruments, the object is to give the reader a correct and full idea of thoſe inſtruments. The deſcription which exactly accompliſhes that purpoſe, is the proper medium. If a greater or a ſmaller number of words or phraſes, &c. be employed, the deſcription becomes either prolix or imperfect.

The third book treats "Of the nature and laws of chemical attraction; and of thoſe different ſubſtances which this ſcience acknowledges as the proper ſubjects of its inveſtigations."

Thoſe laws are here extended to the number of ten, the laſt of which is illuſtrated by a formula, wherein it is ſhown that the ſulfate of pot-aſh, and the nitrate of lime, are decompoſed, and out of their componehts, the nitrate of pot-aſh, and the ſulfate of lime are formed; but it is remarkable, that this author has not yet told his readers what thoſe names of nitrate, ſulfate, &c. mean.

In this book, the various ſubſtances or ſubjects of chemiſtry are arranged in claſſes, orders, genera, ſpecies, and varieties.

"The ſimple ſubſtances, or rather ſubſtances which have not been, as yet, decompoſed, may be regarded as the principles of ſo many diſtinct claſſes.

"Theſe are—Caloric, lumen, oxygen, hydrogen, azote; carbon, ſulphur, phoſphor; muria, borate, fluore; ſilice, alumina, baryt, ſtrontiana, lime, magneſia, potaſh, ſoda, adamantina, ceylonica; arſenic, molybdena, tungſten, manganeſe, nickel, cobalt, biſmuth, antimony, zinc, iron, tin, lead, copper, mercury, ſilver, gold, platina, uranite, ſylvanite, menachanite, titanite.

"The binary compounds may be regarded as conſtituting ſo many ſeparate orders.

"Theſe are—The electric fluid, gas-oxygen, gas-hydrogen, gas-azote; all the compound acid baſes, ſuccine, acete, tartare, pyro-tartare, oxale, galle, citre, malle, benzoe, pyro-ligue, pyro-anuce, camphore, lacte, ſaccho lacte, forme, pruſſe, ſebace, lithe, bombe; the ſulphures, carbues, phoſphures, all the metallic oxydes and amalgams, with all the various hydro-carbonous compounds, however differing in their nature, from the acid baſes of a ſimilar origin; and all the unions of the ſimple earths with other ſubſtances which are believed to be of equal ſimplicity. Theſe matters appear to conſiſt, ſimply, of two principles. But, the eſtimation is inaccurate, by which they are thus ſtated. Even the fields, may, with ſome inaccuracy, be arraigned with them.

"The

" The compounds of theſe compounds, are the genera. Such are the neutral ſalts,—many of the immediate principles of animals and vegetables, &c. &c.

" The ſpecies are, in every department of nature and art, the ſubordinate compounds of theſe genera, more complex, yet regular in their compoſition.

" The varieties of theſe ſpecies, are extremely numerous. The individuals comprehend all the moſt complex, chemical combinations, whether of nature or art." P. 61.

The five books which follow the third, contain the hiſtory and properties of the above-mentioned ſubſtances. The materials of thoſe books are, agreeably to what is mentioned in the title-page, taken from the works of other authors; but we cannot diſcover much ſkill or accuracy in their arrangement.

The ninth book, which is the longeſt and the laſt, contains " the application of chemical ſcience to explain, the general facts of geology, the laws of vegetation, the functions of the animal economy, and the practice of the popular chemical arts."

The contents of the Appendix are, " I. Of the Theory of Phlogiſton. II. The leading Principles of the Lavoiſierian Theory, proved to have been known to the Founders of the Royal Society. III. Examination of ſome Theories of Count Rumford's. IV. Proofs of the Identity of Lime with Oxygen. V. Electricity proved to be a Compound of Light and Heat."

This work alſo contains a table in a half ſheet, entitled, " A Table for the Simple and Compound Subſtances known to modern Chemiſtry; in which they are exhibited in a regular, ſcientific arrangement."

The ninth book and the Appendix are written in the ſame ſtyle as the reſt of the work, excepting that in theſe there is rather a greater proportion of exaggeration and logical irregularity. A particular examination of their contents might point out a great many exceptionable paſſages; but the enumeration of imperfections is unpleaſant, and what has been ſaid above is more than ſufficient to manifeſt our opinion of this work.

ART.

ART. VI. *An impartial and succinct History of the Rise, Declension, and Revival of the Church of Christ, from the Birth of our Saviour to the present Time; with faithful Characters of the principal Personages, ancient and modern. By the Rev. T. Haweis, LL. B. and M. D. Chaplain to the late Countess of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonshire. In Three Volumes.* 8vo. 1l. 1s. Mawman. 1800.

FEW species of writing afford greater difficulty than those which profess to exhibit an impartial view of historical events, especially when those events are connected with questions of a controvertible nature. Our holy religion is indeed a question upon which a general consent may be expected among those who profess it; but upon proceeding to details, and points of doctrine, men will naturally turn into different directions, and contend for the genuineness of those opinions which they have been led to adopt.

The volumes before us are manifestly written under a strong bias towards that, which in modern, but certainly vulgar and indefinite language, has been called Methodism. With those who make such a profession the author is known to be connected; yet he certainly possesses those qualifications of style and expression which, though tinctured with occasional quaintness, entitle him to reputation as a writer.

The work has not sufficient originality to render our analysis of its contents necessary. The author's manner is, for the most part, to discuss the historical facts of each particular century, and then investigate, amongst the discordant sects, "the true church of Christ." Upon the reasons which, in some instances, have determined his choice, we shall make no commentary; those who are acquainted with the writings of Whitfield and his associates, will readily apprehend what species of observations will of necessity be interspersed by Dr. Haweis in a view of ecclesiastical history.

Our readers will, at the same time, be scarcely offended, at seeing the lively sketch which the last volume contains, of a person who, amidst all his irregularities, has some title to public respect.

"George Whitfield was the son of an inn-keeper at Gloucester. From his early youth he had received deep impressions of religion; and he carried with him to the University of Oxford, a seriousness of mind very uncommon. He began his active career, even before he was in orders, visiting the prisons, and instructing the poor. Bishop Benson

Benson was so delighted with his early piety, that he ordained him at the age of twenty-one. And his first essay was a striking specimen of his future popularity, being heard with the most uncommon and awakened concern. His person was manly, and grew large, as he advanced in years, his voice remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented the vivid impression which that organ is peculiarly suited to make, yet no man with such a disadvantage ever looked with stronger sensibility: and after a second hearing the defect was forgotten. Never man possessed a greater command of the human passions, or better knew the way to the consciences of his hearers: he had arrows in his quiver, that himself only knew how to sharpen. His literary attainments were moderate; though not defective in the learned languages; but his thorough acquaintance with the Scripture, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labours in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he fell a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards unimpaired. *Perhaps no man since the days of St. Paul, not even Luther himself,* was ever personally blest to the call and conversion of so many souls from darkness to light, and from the power of Satan unto God, as George Whitfield. The immense collections he made for charitable purposes, sharpened the tongue of slander. Time hath affixed the seal of integrity to all his proceedures. He was reviled for his unguarded expressions, and some enthusiastic flights; but he disarmed his enemies by ingenuous acknowledgments, and correction of his mistakes. How a youth surrounded with such popularity, and conscious of his own powers, was preserved from hatching the old serpent's egg, laid in every human heart, is wonderful. The keen eye of malevolence was upon him ready to seize occasion against him, or to make it; and it is a proof of no inconsiderable excellence, where so many watched for his halting, that amidst the most virulent abuse, so little could be found *justly* to accuse him. They who knew him best, must witness how holily and unblameably he had his conversation in the world. Indeed he was so taken up with the unwearied labours of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent on the service of the souls for whom Christ died. But he had his spots, and so hath the sun. He would have himself acknowledged many more than the nearest of his friends, or the bittereſt of his enemies, could discover. He is now alike beyond censure or commendation. What I remarked in him, I will speak and not be ashamed.

"In his preaching he sometimes pushed the ludicrous to the debasement of the dignity of the sacred ministry. He told a story so well,

well, that it ſeduced him occaſionally to purſue a vein of humour, more ſuited to excite riſibility than to awaken ſerioufneſs; though ſome impreſſive truth always cloſed the relation.

" The orphan houſe of Georgia, which he adopted with too partial affection, ſeems to have engaged him in difficulties and immenſity of expence, greater than any utility which ever appeared to be derived from it; and the vaſt collections he made for it, though faithfully applied, gave a handle to the ſlanders of ſuſpicion.

" He too frequently indulged in cenſures of the clergy, which *however juſt they might be*, ſeemed the effect of reſentment, and would rather tend to exaſperate than conciliate their attention. Yet it is well known he was remarkably kind ſpirited, and averſe to controverſy and its bitterneſs; and his moſt intimate friends will bear me witneſs, that his temper was as amiable, and his converſation as ſingularly chearful, as his piety was deep and ſincere.

" On the whole, as a man, as a Chriſtian, as a miniſter, we ſhall not I fear look upon his like again ſpeedily. After paſſing through evil report and good report, during more than thirty years of inceſſant labour, he entered into his reſt in America, which had peculiarly benefited by his viſits; having croſſed the Atlantic thirteen times, to preach the everlaſting Goſpel *with the power of the Holy Ghoſt, ſent down from Heaven.* Whatever ignorance of his real character, the fatuity of prejudice, or the inſolence of pride may have ſuggeſted, the day is coming, when his great and adorable Maſter will condemn every tongue that hath riſen up in judgment againſt him, and ſay in the preſence of men and angels, " Well done, good and faithful ſervant, enter thou into the joy of thy Lord." P. 278.

To this volume, by way of Appendix, ſome obſervations are added upon the preſent ſtate of what the author calls evangelical religion; and ſome extraordinary facts relative to the religious hiſtory of Captain Wilſon; to whom the Miſſionary Society, and the world, have been indebted for a very laudable enterpriſe to the Pacific Ocean.

ART. VII. *Eſſays on the Venereal Diſeaſe and its concomitant Affections. Part the Second: containing additional Evidence, with critical and practical Remarks, on the new ſaline antiſyphilitic Remedies; and an Anſwer to ſome Objections made againſt the former Part. By William Blair, A. M. F. M. S. Surgeon of the Lock Hoſpital and Aſylum, and of the Finſbury Diſpenſary, &c.* 8vo. 352 pp. 6s. Symonds, Johnſon, &c. 1800.

THE ſubject of this article has been ſo frequently and ſo largely diſcuſſed, and the inefficiency of the pretended ſpecifics ſo completely proved, that it would be waſting our reader's

der's time to enter into a particular examination of the experiments adduced in this volume, to eſtabliſh and authenticate that fact. Indeed the number of communications here detailed is ſo conſiderable, the experiments appear to have been ſo well contrived, and the reſults given with ſuch candour, that they muſt have great effect in ſettling the controverſy. But as among the favourers of the new medicines, there are ſome practitioners, whoſe opinions may, and ought to have weight, it may not be amiſs to lay before our readers, ſome of the arguments by which the editor attempts to account for the difference in the reſults that have appeared between different experimentors.

"In attempting to eſtimate," he ſays, "the value of a *new* remedy, the greateſt attention ought to be paid to the circumſtances under which it is adminiſtered; for otherwiſe, we can expect nothing but uncertainty and confuſion. In the preſent inſtance, it is not ſufficient to have ſelected fit patients; but the ſuppoſed anti-venereal remedies, ought to have been exhibited *alone*, in order to aſcertain their peculiar virtues. Inſtead of this, we read of ointments, lotions, imbrocations, cataplaſms, and various internal medicines, employed in conjunction with the acids, &c. Now, who can diſcriminate between the effects of ſeveral co-operating means? Let each be tried ſeparately, and then we may eaſily aſcertain their reſpective merits.

"One of the chief handles which medical men have given to empirics, is the miſapplication of names to diſeaſes: hence ariſe ſo many alledged cures of complaints which never exiſted. Cancer and ſyphilis, for example, have been a thouſand times ſaid to have been cured; when, in reality, neither of theſe diſeaſes was preſent. There are various anomalous diſorders which mimic certain ſymptoms of the lues venerea, (and which ſometimes are the effect of an ill-conducted courſe of mercury,) that may be relieved by medicines never ſuſpected to be antiſyphilitic. May not many of the ſymptoms which have been ſucceſsfully treated by the new remedies be of this ſpurious kind? And does not "the different operation of the ſame remedies demonſtrate the diſſimilarity of caſes pronounced ſimilar?" The efficacy of mercury when properly adminiſtered in a genuine lues, is ſo univerſally acknowledged, that whenever this mineral fails to afford relief, we may reaſonably queſtion if the cauſe of the diſeaſe be venereal: it is therefore rather ſurprifing that gentlemen ſhould ſelect caſes for the trial of the new remedies, wherein "mercury had either failed or produced little effect." Mr. Scott and others ſeem to pronounce the acid *anti-venereal*, becauſe it proved effectual after mercury had been tried "*for years together*" without benefit: whereas the very circumſtance of mercury being quite uſeleſs, ought to have ſuggeſted the idea that ſuch ſymptoms were really *not* ſyphilitic. Dr. Swediaur, after having explained why ſome venereal complaints do not yield to mercury, ſays, "We are far more frequently diſappointed in our expectations from mercury, by miſtaking the nature of the diſorder, by judging thoſe complaints venereal, which never were venereal, or which often are owing

owing either to the effects of mercury, or to a ſtate of the diſorder, which, though originally ariſing from the venereal virus, has degenerated, either by time or other cauſes, into a diſeaſe of a quite different nature, for which mercury is not only no antidote, but a real poiſon." P. 301.

But although it appears that the acids have no antiſyphilitic powers, yet great benefit has accrued from adminiſtering them to patients, whoſe conſtitutions had been previouſly injured by the long continuance of the diſeaſe, or by repeated courſes of mercury. They had indeed, not unfrequently, been reſorted to in ſuch caſes before; but in conſequence of the numerous trials made with them in the courſe of this inquiry, their characters will be more generally known and eſtabliſhed, and thus ſome good will eventually accrue to the public from the controverſy.

The Firſt Part of theſe Eſſays was noticed by us in our Review for July, 1798.

ART. VIII. *The Summer's Eve, a Poem. By John Bidlake, A. B. Chaplain to his Royal Highneſs the Duke of Clarence, and Maſter of the Grammar School, Plymouth.* 8vo. 4s. Murray. 1800.

WE have before had occaſion to commend Mr. Bidlake's poetical taſte and talents, and we have no ſcruple in ſaying, that, in our opinion, he progreſſively improves in the one, and more ſkilfully exerts the other. There are a great many energetic and beautiful paſſages in this performance; and, although the ſubject might ſeem in a manner exhauſted, particularly by Thomſon, Cowper, &c. the author has contrived to repreſent many novel ſcenes and circumſtances in the moſt pictureſque and intereſting manner. Indeed the deſcription of a Summer Evening is as wide and extenſive as the whole circle of nature; and an ingenious and feeling mind may always find ſomething to expatiate upon, which if not entirely new in itſelf, may be exhibited and decked in new and captivating colours.

The following is the plan of Mr. Bidlake's Poem. It commences with the firſt declination of the ſun towards the horizon, and the author is ſuppoſed to view from an eminence the ſcene which evening repreſents. He deſcribes its pleaſures; he deſcants upon the peculiar bleſſings of this country from its local ſituation; he contraſts, perhaps at too much length, the horrors of war with the delights of peace; he deſcribes a farm,

farm, and a picture of domeſtic life; and, having deſcanted on different ſubjects, pertinently introduced a repreſentation of village poverty, a village ale-houſe, the operation of Sunday, the clerk of the pariſh, &c. he concludes his firſt part. From this portion of the work we have thought it an act of juſtice to ſelect the following two ſpecimens.

" Adown the dale, near yonder woody hill,
Where frets its courſe the never reſting rill,
See that calm dwelling! what a bleſs'd retreat!
Well ſhelter'd, hoſpitable, ſimple, neat.
There in the thatch the chirping ſparrow breeds,
The thatch with moſs o'ergrown, and idle weeds;
The ſtranger ſwallow claims the chimney's reign,
And plaſters ſmooth his penſile clay domain:
There all their ſummer's life the reſtleſs brood
In airy circles hunt their inſect food;
Sweep the ſmooth pool, or ſhoot the low-arch'd bridge,
Till Autumn calls them to the cottage ridge.
How blue the ſmoke acroſs the woodland bends,
And looks domeſtic peace as it aſcends!
With fondling arms the amorous woodbine creeps;
Snug 'mid its verdant bower the window peeps.
Delicious ſenſe! what honied ſweets abound,
When dew with vapoury jewels gems the ground!
Freſh-clad in light, roſe-ſcatt'ring morn upſprings,
And winnows fragrance from a thouſand wings.
Hard by, a brimming well, of cryſtal clear,
Reflects the ſhining hart's-tongue nodding near.
Here never ray of ſultry Sirius reigns,
Nor chill December binds in icy chains.
From the pure lymph reviv'd, the failing ſight
Boaſts organs heal'd, and renovated light;
And cred'lous beauty, much by freckle pain'd,
No more laments her ſnowy whiteneſs ſtain'd;
While as ſhe laves, from Hope's inſpiring glow,
Freſh in her kindling cheek new roſes blow.
Ah! ſweet deluſion! that in fancied bliſs,
Can dream the bleſſing truth is doom'd to miſs.
How joys the woodman in this placid hour,
When the grey owl forſakes his haunted tow'r;
When ſun-beams glance them upward void of ſtrength,
And mountain ſhadows ſpread their miſty length;
How joys he now, all nature ſleeping, ſtill,
His cot to reach beneath that woodland hill,
Where from the trees his ſmoke aſcending flow,
Scarce ſeems to climb amid ethereal glow:
And ſilence holds the ſolitary vale,
Charm'd by the throſtle's loudly echoing tale,
Shrill as he chants his hymn to parting light,
And ſerenades the ſlow approaching night.

Around

Around the lonely door, not made for ſtate,
No ſuitor fawns, no pamper'd menials wait;
Where, if it deign to enter, pride muſt bow,
The door for cringing Flatt'ry e'en too low:
Where the nail'd horſe-ſhoe ſaves from demons fell,
From wither'd hags, and all the ſpite of hell.
For much, 'tis ſaid, ere that ſure charm was tried,
The harmleſs family did ills betide:
The tim'rous matron trembles to relate
The harms they felt from witchcraft's conſtant hate;
How bluer burnt the candle's quiv'ring flame;
Convulſions ſhook their infant's tender frame;
Their kine were milkleſs, and their ſteeds were lame.
Within ſimplicity and order reign,
And houſehold ſplendour innocently vain;
Proud of the poliſh'd face a ſhining ſhow,
The well-rang'd veſſels glitter in a row;
The nice ſwept hearth th' inverted urn receives,
By embers cloſe embrac'd, and arid leaves,
Amid the ſpa kling maſs enclos'd awhile
Concreted brown, ſee cheerful Ceres ſmile.
The ſettle form'd for frail loquacious age,
The reſt of life's declining pilgrimage;
Where as the hour glaſs wattes its ſand away,
It muſeful ſits and courts its own decay;
And tells how ſwift the days of pleaſure flew,
And ſighing owns them evil now, and few:
There when with ling'ring hours dull winter creeps,
The chimney's blaze, the crackling faggot weeps,
And converſe gladdens with the ruſtic jeſt,
Or long wound ſtory of the welcom'd gueſt.
Each loth to hear, each willing to be heard,
Eager impatience claims to be preferr'd:
Oft interruption breaks the tedious tale,
While frequent healths exhauſt the froth-crown'd ale.
Th' officious wife ſurcharged with houſehold cares,
Her cauldron tortures, and her feaſt prepares;
Or rails her infants noiſy in their mirth,
Or ſnappiſh curs that baſk upon the earth.
'Th' unwieldy bellows, while ſome urchin plies,
To nouriſh flame who impotently vies,
The purring cat demure, with whiſker'd grace,
Prophetically ſcours her velvet face.
In ſmoke for age involv'd, *plethoric*, denſe,
The marbled gammon ſpreads his form immenſe.
The racks above a ſtore of arms ſuſtain,
Guiltleſs of human blood that e'er remain.
Would all ſo ſtood! beſt cloth'd in harmleſs ruſt,
And well they might, were men but wiſe or juſt.
For what to feuds and ſlaughter give pretence,
The want of honeſty and common ſenſe.

So commonwealths, ſo mighty kingdoms fall,
And wicked luſt of empire ruins all.
Of moveleſs length the maſſive table ſtands,
That ſmokes with treats when harveſt crowns the lands.
The wall around in ill concording ſtrains,
The quaint fram'd ballad lamentably plains,
Of Chevy-Chace, of Shore denied her food,
The wand'ring Jew, the Children in the Wood;
And then King George and Charlotte, much lov'd pair,
In paint and plaſter all bedizen'd glare."

We think this by far the beſt of Mr. Bidlake's poetical productions; and the reader will find many energetic, tender, and intereſting apoſtrophes, in his progreſs through the work. The deſcription of the Pariſh Clerk, at p. 51, is exceedingly well given. The Second Part, commencing at p. 57, is of a more penſive and melancholy caſt. It repreſents the gradual increaſe of the darkneſs of night, the riſing of the moon, the entrance into a church, which gives occaſion to many moral, and pious, and pathetic reflections. The following paſſage will excite in every feeling mind the tendereſt ideas.

"Of thoſe with me who trod life's early vale,
Hail'd lights firſt beams, and breath'd its morning gale,
In all the verdant paths of joyous youth,
Ere error's miſts were yet diſpell'd by truth.
How many now, alas! I hail no more!
Their ſun ſoon ſet, their buſy day ſoon o'er!
Of mortal hope we gain the lofty brow;
But, ah! how chang'd the proſpect from below!
Still ſpreads the ſcene beneath the opening ſkies,
New proſpects glitter, and new objects riſe!
But death's tumultuous torrent rolls between,
Forbids our ſteps, and parts the gaudy ſcene.
"Friends of my youth! who were no longer found,
Ere half of life had run its buſy round,
Left in this vale of tears, I drop for you,
From the full heart, compaſſion's ſofteſt dew:
Too full though ſorrow's baleful waters glide,
Yet muſt I aid the ſympathetic tide.
I ſaw ye warm with all of fancy's fires,
With all that health or ardent youth inſpires;
Strong as the new-fledg'd eagle, child of Spring,
I ſaw ye gaily plume the luſty wing,
Then upward ruſh with new born vigour gay,
To chaſe light pleaſure thro' the realms of day.
Soon, ſoon ye vaniſh'd like the morning ſhade,
Or ev'ning clouds in ſhifting hues array'd,
And ſtole the rays of gladneſs from my mind,
A loit'ring weary trav'ler left behind;

Left

Left in the vale of tears, unfit to go
To ſearch eternal bliſs thro' ways of woe.
Friends of my youth perhaps now hov'ring near,
Your gentle ſpirits whiſper in my ear
Some heav'n-born ſounds, and all my paths attend,
My errors leſſen, and my ſteps befriend;
Still grant your aid, and more as years increaſe,
Smooth all my tranſient ſtorms with ev'ning peace." P. 78.

Having thus ſpoken of Mr. Bidlake's work in terms of general commendation, we unwillingly find ourſelves compelled to ſay, that he is ſtill a very careleſs writer, and though much improved in his verſification, ſtill gives place to many feeble, imperfect, and proſaic lines. To mention but a few; at p. 18, we find

" Peace bids fair Cultivation to the ſteepy brow;"

Culture would entirely remove the objection. At p. 20,

" All, all your aid propitious lend,"

Where ſomething ſeems omitted.

P. 37. " He lov'd, his love confeſs'd, yet had to mourn,
His unavailing love had found return."

The ſenſe requires, had *not* found return.

P. 49. " Conſtant as tuneful bells the pious ſoul invite."
P. 78. " Ephemerons o'er Time's ſwift ſtream they fly."

Notwithſtanding theſe and other defects, we peruſed the Poem with much ſatisfaction. It is beautifully printed, and elegantly ornamented with ſix well-finiſhed etchings, by Mr. Williams, which were ſketched from nature, amidſt the beautiful ſcenery in the neighbourhood of Plymouth.

ART. IX. *Dr. Somerville's Hiſtory of the Reign of Queen Anne.*

(Concluded from vol. xiv, *p.* 109.*)*

IN a former number, we followed Dr. Somerville through a conſiderable part of his Hiſtory. We ſhall compreſs the remaining obſervations which we have to make upon it within as ſhort a compaſs as we can, and confine them to a very few objects; which we, however, conſider as moſt worthy of the reader's attention.

At all periods, ſince the union between England and Scotland, that event has been eſteemed as one of the moſt important in

our

our annals. It is an obſervation of a foreign writer, upon the acceſſion of James I. to the throne of England, that after France and Spain had become conſolidated into two great empires, it was neceſſary to the independence of Britain that it ſhould be ſubjected to one ſovereign. We believe this remark not to be unfounded. It may, however, be ſuſpected, that the junction of the two crowns of England and Scotland had not materially added to the power or to the ſecurity of either kingdom. It was not looked upon as an union of intereſt, but of accident. Each nation conſidered itſelf as ſeparate and independent; and both countries were unhappily animated by a ſpirit of mutual jealouſy and averſion. Scotland, indeed, being ſo much the weaker, ſoon felt, and in proportion reſented, her humiliation. Degraded to the rank of a province, ſhe relinquiſhed ſome of her moſt valuable rights for a ſtate of ſecurity, of which a ſubmiſſion ill-endured was the only pledge. Her name was ſtruck from the liſt of independent kingdoms; and, amidſt the decay of arts, manufactures, commerce, and agriculture; the feuds of turbulent nobles; and the fanaticiſm of an ignorant people, ſhe ſuffered the oppreſſion, and perhaps deſerved the contempt of her rival.

But whatever might be the jealouſies which exiſted between the two countries, it could not but be the deſire of the common ſovereign, and indeed of every loyal and wiſe ſubject, to bind them together by the cloſeſt bonds of intereſt and affection. During the reign of James I. an attempt was made without effect to unite the two kingdoms; and in the time of Charles II. the ſame meaſure was again propoſed, and again relinquiſhed. It was not, however, until the reign of William III. that this great plan, which was executed by his ſucceſſor, appears ſeriouſly to have engaged the attention of the Court.

The deplorable ſituation of Scotland previous to the Union is ſtrongly, but we believe juſtly, depicted by Dr. S.

"Together with the decline of trade and manufactures," ſays he, "the reputation and honour of Scotland had faded, in conſequence of a real, though diſguiſed ſubordination to the neighbouring kingdom. Previous to the junction of the crowns, her alliance had been courted by the principal ſtates on the continent, and her intereſts regarded in the formation of every important treaty there. But now, while her dignity was eclipſed by the ſuperior luſtre of the monarchy to which ſhe had become an appendage, ſhe was not ſo much as named in the courſe of thoſe foreign tranſactions, which affected her intereſt in common with that of England. As if it has been on purpoſe to notify to diſtant courts the inſignificance into which ſhe had ſunk, no Scotſman was employed in any embaſſy, or permitted to be preſent when

when the foreign ambaſſadors were admitted to an audience in the court of London*." P. 149.

Dr. Somerville proceeds to relate the hiſtory of ſuch events as took place in Scotland from the opening of the Convention Parliament in 1702, until the 25th of March, 1706, when the ſucceeding Parliament was finally adjourned by the commiſſioners.

In examining the events which happened during this period, the reader muſt be ſufficiently ſatisfied, that the diſtracted ſtate of Scotland rendered it rather a dangerous neighbour than an uſeful ally to England. The turbulence of the Scottiſh nobles ſeems indeed to have been only equalled by their treachery; and in this, at leaſt, the Engliſh government probably found a powerful aſſociate. Thoſe who divide to govern, muſt reckon either upon imbecility or corruption. But although the court could reſtrain the violence of the parliamentary factions, by what Dr. Somerville mildly calls "liberal douceurs paid out of the treaſury", yet it had every thing to apprehend from the diſcontents of the people, who were loud in their outcries againſt Engliſh connection. As theſe outcries became more diſtinct, the danger became more imminent; and it was evident to all thinking men, either that the tie between the two countries muſt be drawn tighter, or that raſh impatience would ſoon unlooſe it for ever.

Although there be perhaps few facts ſtated in this part of Dr. Somerville's work, with which the readers of hiſtory were not previouſly acquainted, yet praiſe is to be given to the author for having arranged them with method, and related them with accuracy. The bulky and laborious volume of Daniel de Foe, has indeed left no other taſk to his ſucceſſors but that of judicious abridgment.

" * Letter to a Friend on the Union. Edinburgh, 1705. Letter to a Member of Parliament, concerning the true intereſt of Scotland, id. 'Since the time of James the Sixth till the union, few Scotſmen had been ambaſſadors in foreign parts, for they were not thought worthy of being entruſted with the general affairs of Great Britain.' Sir John Clerk's MSS. on Lockhart, p. 153. 'The honour and eſteem which Scotland had acquired in all the parts of Europe were ſunk; and her name was forgotten among thoſe very nations ſhe had preſerved from ruin.' Sir John Clerk's Journals. It appears, however, that individuals from Scotland profited by the more intimate connexion between the two kingdoms after the union of the crowns. Dr. Burnet was made a biſhop, Wiſhart an admiral; and many Scotſmen were employed in England, as ſurgeons, ſchoolmaſters, book-keepers, &c."

Dr.

Dr. Somerville has quoted a paſſage from the MSS. of Sir John Clerk, which has excited ſome attention. We hope therefore to be pardoned, if we give it particular notice in our Review.

When the preſent flouriſhing ſtate of Scotland is compared with that in which ſhe ſtood at the beginning of the eighteenth century, it is natural to enquire into the cauſes of ſo fortunate a change; and it ſeems reaſonable to aſcribe it to that union with the ſouthern part of the iſland, by which her ſituation became more ſecure, her trade was left free, and the commerce of the world was opened to her. But however this may be, it has been generally underſtood that, for many years after the union, the Scotch conſidered that meaſure neither as very honourable, nor as very advantageous in its terms to their nation. The words quoted by Dr. S. from Sir John Clerk, poſitively contradict this ſuppoſition.

"The Scots," ſays he, "were ſo ſenſible of the benefits of the Union, that, at the time of the rebellion, 1715, the Pretender was obliged to alter that part of his proclamation which promiſed to repeal the Union, and to expreſs his intention of leaving it to the determination of a free Parliament. Clerk's MSS."

The authority here cited is certainly of great weight; but, before implicit confidence be given to it, other teſtimony ought to be examined.

1. If the Scotch had really been ſo ſenſible to the benefits produced by the union in 1715, it ſeems extraordinary that, in 1713, the motion of the Earl of Finlater for its diſſolution ſhould have been ſupported by all the Scotch Lords who had ſeats in the Houſe of Peers. Even the Duke of Argyle, who had been one of the moſt active promoters of the union, both ſpoke and voted in favour of the motion of the Earl of Finlater. It was alſo obſerved by one of the Engliſh Peers, that ſince the Scotch, who muſt be the beſt judges of its effects, were thus diſſatisfied with their experience of the union, he ſhould not oppoſe their endeavours to diſſolve it*.

2. From a letter, ſaid to have been written in 1715, by the Earl of Iſla, or Sir David Dalrymple, entitled, "A circular Letter anent addreſſing againſt the Union," it appears, that its diſſolution was an object much deſired in Scotland. "The Jacobites," ſays the writer, "could never have hit on a project, on which all honeſt men are more generally agreed†."

* Parliamentary Debates. † Political State, vol. ix.

3. In September, 1715, the Earl of Marr iſſued a manifeſto, of which the following is an extract: "The late unhappy union, which was brought about by the miſtaken notions of ſome, and the ruinous and ſelfiſh deſigns of others, has proved ſo far from leſſening and healing the differences between his Majeſty's ſubjects of Scotland and England, that it has widened and increaſed them; and it appears by experience ſo inconſiſtent with the rights, privileges, and intereſts of us, and our good neighbours and fellow ſubjects of England, that the continuance of it muſt inevitably ruin us, and hurt them*," &c.

4. The Pretender landed at Peterhead on the 22nd of December, 1715, and ſoon after diſtributed a declaration to all magiſtrates, miniſters, and juſtices of the peace, in which he informs them, that he is come "to relieve his ſubjects of Scotland from the hardſhips they groan under on account of the late unhappy union, and to reſtore the kingdom to its ancient free and independent ſtate†."

5. In the month of September, 1713, immediately after the election of Mr. Lockhart, who was choſen member of Parliament for Edinburgh, a petition was drawn up and ſigned by a great number of the inhabitants of that city, to be preſented to the Houſe of Commons, praying for a diſſolution of the union. "The populace afterwards aſſembled in the Parliament Cloſe, and at the Market Croſs, and drank to the health of the Queen, the diſſolution of the union, and to all true Scotchmen‡." Similar addreſſes were, in 1714, voted by many of the royal boroughs.

With theſe documents before us (and we could produce others if it were neceſſary) we find it impoſſible to admit as indiſputable the authority of Sir John Clerk, which we think Dr. Somerville has been too haſty in following. Neither indeed do we ſee how the Scotch, at that period, could have been very ſenſible of the advantages of the union. It does not appear from hiſtory, that the flouriſhing ſtate of Scotland commenced until many years after the accompliſhment of that meaſure. The principal manufactures which now exiſt in Scotland, were not eſtabliſhed until periods conſiderably ſubſequent to the union, as may be ſeen from the following ſtatement:

Manufacture of Thread eſtabliſhed in - - -	1722
Lawn and Cambricks - -	1727
Silk and Gauzes - - - - -	1759
Iron - - - - - - - - -	1760
Cottons and Muſlins - - -	1785

* Political State, vol. x. † Ibid. ‡ Ibid, vol. vi.

In

In 1727 the Linen Trade had fallen into decay. Its progreſs ſince that period appears to have been as follows:

Quantity of Linen ſtamped for ſale in Scotland.

*	In 1728	-	2,000,000 yards.
†	1748	-	6,661,788
‡	1758	-	9.764,408
§	1768	-	13,224,557
‖	1790	-	23,000,000

If we enquire into the increaſe of population in Scotland, we ſhall find that it was very ſmall for at leaſt forty years after the union: ſince the year 1755 it has been very conſiderable.

That the advantages of the union then were not immediately felt, truth, which we always deſire, and never fear impartially to ſpeak, obliges us to declare. But that the union between the two kingdoms has been ultimately productive of great benefits to both, and eſpecially to Scotland, we cannot doubt. If, either from their poverty, their jealouſies, or their prejudices, the Scotch were ſlower in catching the commercial ſpirit of their neighbours than might have been expected, the fault is not to be imputed to the union. That ſpirit, which could have exiſted to no purpoſe without the union, has at length been caught by our countrymen of the north; and the ſame enterpriſing character diſtinguiſhes them, which has raiſed ourſelves to the higheſt ſtate of commercial proſperity. Their trade is every where flouriſhing, and their agriculture every where improved. Their towns are crowded by an increaſing population: Glaſgow has extended its commerce to the remoteſt parts of the world; and Edinburgh, become the moſt beautiful city of Europe, contains nearly double the number of inhabitants which it had at the beginning of the century.

As we have been led into a longer diſcuſſion concerning the union than we originally intended, we ſhall very briefly ſtate our opinion upon another ſubject, which has been treated of by Dr. Somerville. We mean the danger of the Proteſtant ſucceſſion during the laſt years of the reign of Queen Anne. This queſtion is diſcuſſed by the preſent author in an Appendix at the concluſion of his Hiſtory; and, fortunately for this country, it is now only a queſtion of curioſity. We muſt, however, acknowledge ourſelves to be of opinion, that the danger was more conſiderable and alarming than Dr. Somerville ſeems to think. He truly ſays, "what the conſequence might have been, if the Queen had ſurvived, is merely a matter of conjec-

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* Chalmers's Eſtimate. † Anderſon's Hiſtory of Commerce.
‡ Ibid. § Ibid. ‖ Dundas's Speech.

ture."

ture." But the diſgrace of Oxford, and the triumph of Bolingbroke, evidently threatened the moſt fatal conſequences to the Proteſtant ſucceſſion, and conſequently to the liberties of the people. That Bolingbroke meditated ſomething important with reſpect to the ſucceſſion, may be ſuſpected from many circumſtances. His influence with the Queen, which had increaſed ſo much before her death, cannot perhaps be accounted for, but by the ſervices which he had promiſed to render to her brother. In one of his letters to Mr. Prior, he regrets leſs the death of the Queen than the ſuddenneſs of that event; as if ſome great object had been fruſtrated by her quick, though not altogether unexpected diſſolution. Bolingbroke indeed knew well, that his hopes of continuing in power muſt be finally blaſted from the moment the Elector of Hanover ſhould mount the throne of England. It is alſo to be ſuſpected, that his intimacy with Mrs. Maſham aroſe from their joint intrigues in favour of the Pretender. Mrs. Maſham was the confident of Meſnager with reſpect to the intereſts of the Court of St. Germain's; and both that lady and Bolingbroke were the implacable foes of Oxford, who had helped ſo much to keep the Tories firm to the Proteſtant cauſe.

That we are inclined to ſpeak favourably of the volume now before us, the reader has probably already gathered from our remarks. If we do not find in it any very great depth of reſearch, we muſt at leaſt allow to the author the praiſe of general accuracy; and if his language be not often poliſhed into the higheſt elegance, it is not clouded by obſcurity, nor enervated by affectation. Of the true hiſtorical manner, combining elegance with force, and ſparingly ornamented by ſeverer graces, there are few models, and thoſe few are perhaps only to be found among the writers of antiquity. Among modern hiſtorians, Mr. Hume has deſervedly obtained the higheſt rank; but his ſtyle is ſometimes deficient in dignity, and often in preciſion. The manner of Raleigh and Clarendon, in ſpite of their uncouth phraſeology, and the prolixity of their tortured periods, is perhaps more truly hiſtorical than that of any modern writer; and with all its faults is preferable to the brilliant petulance of Voltaire, or the faſtidious and technical elegance of Gibbon. We ſhall conclude our remarks on Dr. Somerville's work by obſerving, that he is a plain and judicious hiſtorian, who diſplays much candour and good ſenſe throughout the courſe of his narrative; and who has the merit of writing in a modeſt and ſimple ſtyle, at a time when the ſymptoms become every day more manifeſt of the general corruption of eloquence, of the decline of genuine literature, and of the prevalence of vitiated taſte.

ART.

ART. X. *The Meditations of a Recluſe; chiefly on religious Subjects. By John Brewſter, M. A. Vicar of Stockton upon Tees and Greatham in the County of Durham.* 8vo. 363 pp. 5s. Rivingtons. 1800.

IF, to the diſgrace of its learning and talents, it muſt be admitted that the preſent age has been fertile in ſceptical and infidel writers, we may derive comfort from the reflection, that it has produced alſo advocates, more powerful, if not more numerous, in the cauſe of religion and true morality. Among theſe we may juſtly claſs the author before us, whoſe Meditations are not (as the title of the book might ſeem to imply) the ſpeculations of a hermit, or the wanderings of an enthuſiaſt, but are conformable to the ſtate of mankind, and adapted to the beſt purpoſes of life. As every able writer can beſt explain his own purpoſes, we will take our account of this work from the judicious ſummary with which it is concluded.

"It has been," he ſtates, "his endeavour to ſhew, that recollection is abſolutely neceſſary for the improvement of the human ſoul, and that retirement is the ſchool of recollection; that the proper object of that meditation which is eaſieſt to be found in ſequeſtered ſituations, but not difficult in the moſt frequented, is the revealed religion of the Goſpel: for, without ſuch a revelation of the will of God, with reſpect both to its motives and its promiſes, virtue would want its firmeſt ſupport."

To eſtabliſh this principle, he begins with the firſt rudiments of reflection. "We did not make ourſelves: there muſt therefore exiſt an Almighty Being, from whom we and all creatures proceed. Nature proclaims this; Revelation confirms it. But wickedneſs wants an apology." From this circumſtance the author, very juſtly in moſt inſtances, derives both Atheiſm and Deiſm; "under which head," he remarks, "is ſheltered every diſturber of human peace."

He next diſcuſſes "the belief of a future ſtate," as dictated by natural religion, and rendered certain by revelation, and "applying to the hopes and the fears of man as an accountable creature." This leads him to examine and to eſtabliſh the authenticity of the Scriptures, on which this great truth is founded. He deduces this proof from many external evidences, and particularly from the concurring teſtimonies of the ſeveral writers of the Old and New Teſtaments. "Above all," he well obſerves, "the *inward evidence* of the ſpirit is highly to be reſpected, and principally to be ſtudied."

Having thus meditated on the various and important evidences of Chriſtianity, the author next ſhows the propriety, and

and indeed neceſſity of baptiſm, as the ſacramental initiation by which "we are enrolled as members of that ſociety which offers ſuch great and precious promiſes."

The remainder of the work conſiſts of corollaries from theſe great truths. The power of religion in regulating the heart, and ſubduing the turbulent and unruly paſſions of man; its influence over the mind, and the effects of that influence, are deſcribed with much force and feeling. The means by which we may acquire and preſerve this diſpoſition of mind, are next enumerated. Theſe are meditation, prayer, the offices of baptiſm, and the Lord's ſupper; books of piety and religion, the friendſhip of good men, and a due regard to the inſtitution of the ſabbath. On this laſt topic the writer's obſervations are ſo forcible and unaffected, that we give them in his own words.

"To produce in the heart of man every advantage of revelation, no duty neceſſary for this purpoſe ſhould be omitted. *The inſtitution of the ſabbath* comes under this deſcription; and under the ſame head is implied every benefit of public and private worſhip. This is indeed an important mean of ſalvation, recalling the mind from ſecular cares, and fixing it on that *day of reſt* which, however diſtant it may appear, is much nearer than moſt of us ſuſpect. But the ſabbath is alſo diſtinguiſhed by an higher name—it is called the *Lord's day*, from the important event of the reſurrection which happened on it. The uſe then which Chriſtians ſhould make of this day is evident: they ſhould review upon it the great obligations of religion, the fall of man from righteouſneſs, and his reſtoration to divine favour by the coming of Chriſt. Let us regard it too as a reſting place in our travels through life, not only for the ſake of looking back on the checquered landſcape we have paſſed, but for the purpoſe of refreſhing our ſouls for greater exertions in the proſecution of our journey. Thus relieved by grace, and ſtrengthened in the inner man, we may be prepared for the *laſt ſcene of all in this eventful hiſtory*, our removal to the world of ſpirits. If we wiſh that removal to be happy, let us in time make due preparation for it. Let us withdraw into the ſhade of ſolitude, our cloſet, or our garden, and commune diligently with our own hearts: let us purſue that train of ſerious thought which may moſt eaſily and happily influence our conduct in life, and lead us, through the merits of Chriſt, to the final bleſſing of a good man's death." P. 360.

After this account and ſpecimen of the work before us, we hardly need to add our approbation and praiſe. It breathes a genuine and a rational piety; and although much novelty of ſentiment cannot, at this time, and on ſuch a ſubject, be expected, the moſt intereſting concern of mankind is placed in a juſt and ſtriking point of view; and Mr. Brewſter's name deſerves to be recorded with the able advocates of Chriſtianity in the preſent age.

ART.

ART. XI. *Iriſh Purſuits of Literature, in A. D.* 1798 *and* 1799, *conſiſting of I. Tranſlations. II. Second Thoughts. III. Rival Tranſlations. IV. The Monſtrous Republic, V. Indexes.* 8vo. Dublin, printed; ſold by Wright, Piccadilly. 1799.

"A LOVER of Literature and of his Country, wiſhing to promote the circulation of a work of no common merit, the Purſuits of Literature, whoſe noble-minded and profoundly learned author poſterity will hail as the ſeventh Satiriſt; with all the playfulneſs of wit, the ſeverity of virtue and the honeſty of religion, unſparingly applying the rod to irreligion, ſuperſtition, anarchy, vice, and folly; and liberally beſtowing the wreath on piety, patriotiſm, learning, knowledge, and taſte,

In thoughts that breathe and words that burn.

But who has not condeſcended to give his own maſter-key of tranſlation, to thoſe treaſures of erudition and ſound criticiſm, which he has locked up in the learned languages, though ſo eſſential to enforce and illuſtrate his argument, by their energy, their beauty, and their drollery," &c. &c.

After continuing this parentheſis for twenty lines more, the ſentence concludes,—"the author of theſe tranſlations offers them

PRO BONO PUBLICO."

Such is the purpoſe, and ſuch is the ſtyle of the learned Dr. Hales of Ireland, whoſe "Inſpector," written for ſimilar good purpoſes, and in the ſame rambling manner, was formerly noticed in our Review*. It is impoſſible not to love the honeſt zeal, or not to ſmile at the very ſingular mode of writing of this learned advocate for all that is good, praiſe-worthy, and valuable. Very heartily do we with him ſucceſs, to the full extent of his own calculations, and very happy ſhould we be to add to it by our repreſentation of his undertaking.

While Dr. H. was labouring thus to excite and gratify the curioſity of the Iriſh public, by tranſlating the citations in the P. of L. another writer (ſuppoſed very generally to be the author of that work himſelf) was making a ſimilar preſent to the Engliſh nation. Dr. H. however, does not merely confine himſelf to the taſk of tranſlating, but makes occaſional and frequent excurſions. In one of theſe he undertakes the office of an interpreter of prophecy; and as he modeſtly ſubmits his conjectures "*to the truly wiſe of every perſuaſion*, for correction or veri-

* Brit. Crit. vol. xiv, p. 359.

fication

fication," we ſhall aid his deſign by giving them circulation, though without attempting the taſk, at preſent, either of correcting or verifying.

"THE SIGN OF THE PROPHET DANIEL.

"As the ſign of the prophet JONAH, was given in wrath; ſo the ſign of the prophet DANIEL, was given in mercy, for the preſervation of the *apoſtles, diſciples*, and *chriſtian converts* among the Jews;—and accordingly, amidſt the general havoc,—"*not a hair of their heads periſhed*,"—according to their divine MASTER's *comfortable* prediction, in whom they *truſted*, and whom they *obeyed*.

"This ſign is called "*the abomination of deſolation ſtanding, in the holy place*" or precincts of the temple—Matt. 24, 15. Signifying "the Roman *encampments* (στρατοπεδω Luke 21, 20) whoſe *enſigns*, were called, *propria legionum numina*,—"the proper *divinities* of the legions"—by which they ſwore, and to which they ſacrificed.—And accordingly, the *chriſtians* inſtantly fled from the devoted city, on the firſt coming of *Titus*, and before he had ſurrounded the city, with his immenſe lines of *circumvallation*; (begun on *Saturday* June 2d. and finiſhed on the third day, to the wonder of the world—for THE LORD wrought for *Titus*) and ſaved themſelves "in the *mountains*," as directed. Matt. 24, 16.

"The prophecy of *Daniel*, which OUR LORD thus *ſanctioned*, by his quotation and explanation (and whoſe whole book Profeſſor *Eichorn* ſtill more daringly wiſhes to expunge from the Hebrew canon—"as a *legend*" "uſeful only to thoſe who practice *divination* by the ſcriptures,"—"and for thoſe who *pray in private*," ſee MONTHLY REVIEW, 1797, Aug. *Appendix*, p. 494, &c.) is to be found in that moſt celebrated prophecy of *the ſeventy weeks* near its cloſe. *Dan.* 9, 27. and again, 12, 11.

"This wondrous Prophecy, deſcriptive of the fortunes of the Jewiſh nation, during *ſeventy weeks* or 490 prophetic years, from the eſtabliſhment of their civil and religious polity, by *Nehemiah* and *Ezra*, until the deſtruction of both by *Titus* A. D. 70. By the amount of two of its ſubdiviſions *ſixty two* weeks, and *ſeven* weeks, or 69 weeks, (amounting to 483 years; beginning 420 years before the *Chriſtian Æra*; and ending A. D. 63,) expreſſed the beginning of the troubles in Judea, when *Geſſius Florus*, by his oppreſſive adminiſtration, drove the Jews to revolt from the Romans; and from which Joſephus, the Jewiſh hiſtorian expreſsly dates the *commencement* of that fatal war.

"And in kindneſs alſo to faithful Jews and Chriſtians, and to ſupport them throughout the *enſuing* long continued period of Jewiſh *deſolation* and Chriſtian *apoſtacy*, reaching from A. D. 70, (its beginning) until A. D. 1880, (the termination of the grand prophetic period of 2300 prophetic days or years, deſtined to comprize *all* the revolutions of the Jewiſh nation, from the *Babylonian* reſtoration to their *final* reſtoration, "*when the tranſgreſſion of deſolation* ſhall ceaſe and *the ſanctuary* at Jeruſalem be cleanſed." Dan. 8, 13, 14.) This latter period of 1810 years, (490+1810=2300) is likewiſe ſubdivided into *three* remarkable portions: the firſt of "*a time, times, and half a time*," or (in *prophetic*, and alſo *claſſical* language, ſubſtituting a *time* for a *year*,) *three*

three years and an half. Dan. 7, 25, and 12, 7, or as explained by that laſt and greateſt myſtagogue JOHN, Rev. 11, 2-3. *forty two months*, or 1260 prophetic days or years, which is to include the ſufferings of the "*militant church*," or of the *two faithful witneſſes* or repreſentatives of the *Patriarchal* and *Evangelical* churches or congregations, compoſing the *univerſal church* throughout the world*.

"This firſt diviſion of 1260 years, which is to be marked by trouble, diſtreſs and perſecution of the *faithful witneſſes*, counting backwards from its cloſe A. D. 1880, gives A. D. 620.—the preciſe year when the *Mahometan* Impoſture began to be propagated in the EAST, two years before his flight from *Mecca*, (whence the famous Æra of the *Hegira*, or flight, commenced A. D. 622.) and about the ſame year alſo, when the *Gregorian liturgy*, framed by *Gregory the Great*, who thereby "*thought to change times and laws*," in the *Chriſtian* church, by eſtabliſhing the *celibacy* of the clergy, the worſhip of *angels* and *interceſſor*, and the veneration of *relics*—*Dan.* 7, 25, ſo wonderfully foretold by the ſpirit of prophecy; 1 *Tim.* 4, 1. 2 *Tim.* 3, 1. 2 *Theſ.* 2, 3—11, began to be eſtabliſhed in the WEST.

"The ſecond diviſion of 1290 days, *Dan.* 12, 11. counted forwards from A. D. 70, the deſtruction of Jeruſalem, gives A. D. 1360. the preciſe year when long benighted *Chriſtendom* firſt was cheared by the beamings of *Evangelical* light, diſcloſed by the great *father* of the REFORMATION—The illuſtrious WICKLIFF in ENGLAND, who in that identical year, firſt began to oppoſe the encroachments of *papal* juriſdiction in the univerſity of *Cambridge*, and who was the firſt to tranſlate the Scriptures into a *vulgar* tongue.

"The third diviſion of 1335 days, *Dan.* 12, 12. counted alſo from A. D. 70, gives A. D. 1405, the preciſe year when HUSS, that illuſtrious diſciple of WICKLIFF, and martyr to the perfidy of the council of *Conſtance*, firſt began to preach at *Prague* in *Bohemia* againſt the corruptions of Romiſh faith.—The curious reader will find the foregoing date of A. D. 620, for the commencement of the Mahometan Impoſture in *Savary's Vie de Mahomet* prefixed to his tranſlation of the *Coran*, p. 49. The commencement of the Reformation in England by *Wickliff*, A. D. 1360, and in Germany by HUSS, A. D. 1405. in *L'Enfant* Hiſtoire de *Concile* de *Conſtance*.—vol. 1. p. 201. and p. 26.

"Such an aſtoniſhing coincidence of hiſtoric *dates* with ancient *propheſy*, in ſo many inſtances, furniſhes no ſlight preſumption that the clue here offered to the learned in the *Scriptures*, is the true one; or at leaſt, is leſs remote from the truth than any hitherto diſcovered. And

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"* THE DEITY who in ſundry degrees and in divers manners, ſpake of old to the *Patriarchs*, through the *Prophets*, hath, at the end of theſe days, ſpoken unto *us*, through A SON, whom he hath appointed heir of all."——*Heb.* 1, 1.

"*Moſes* gave unto you, (*Jews*) the rite of *Circumciſion*, (not that it is of *Moſes* but of the *Patriarchs*,) *John* 7, 22."

"After the way that they call *Hereſy*, ſo ſerve I the PATRIARCHAL GOD."——(τῳ πατρῳῳ Θεῳ.) *Acts* 24, 14."

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it perfectly correſponds with the context in the three caſes: For ſurely the commencement of the *Romiſh* ſuperſtition in the Weſt, and the *Mahometan* impoſture in the Eaſt, about A. D. 620, was the commencement of "*a time of trouble*," *Dan.* 12, 1. during which, "*the two witneſſes*," or faithful repreſentatives of the *patriarchal* and *evangelical* churches, ſhould be cloathed in *ſackcloth*," *Rev.* 11, 3. 2. The commencement of the Reformation in *England*, was actually a ſevere ſeaſon of "trial," in which *Wickliff* and his illuſtrious ſucceſſors *Cranmer*, *Ridley*, *Latimer*, &c. in *England*; and *Huſs*, *Jerome*, *Luther*, *Calvin*, &c. in *Germany*, were, with "*many*" others, "*purified and made white* by ſufferings," for their bold and undaunted teſtimony to *evangelical truth*. *Dan.* 12, 11, "and *perfected* their teſtimony," (τελειωσει) *Rev.* 11, 7. or ſealed it with their blood. But notwithſtanding—3. "*Bleſſed* were they,—the underſtanding *wiſe*—who *waited* and came to the 1335 days,"—or open *proteſtation* againſt the corruptions of intolerant bigotry; ſo ſtrongly oppoſed by *Huſs*, and his fellow martyr, *Jerome* of Prague. *Dan.* 12. 12.

"So ſtrong indeed is the conviction of the weight of theſe interpretations on the author's mind, that he ſhould think himſelf moſt highly criminal in the ſight of GOD, and of his ſuffering *Country*, were he to withhold them through any "enſnaring *fear of man*," or dread of ill conſequences to himſelf, or thoſe he regards more than himſelf, when "his Countrymen are *periſhing* for lack of *evangelical* knowledge," all around!!!

"To the truly *wiſe*, of *every* perſuaſion, he ſubmits them, either for correction or verification; more than ever convinced of the weakneſs of *unaſſiſted* Reaſon, in ſpeculations ſo profoundly myſterious; where even the moſt *enlightened*, can only glean *here a little and there a little*,—as PROPHECY is fulfilling, and the SPIRIT ſhall vouchſafe to reveal. And ſurely the *bleſſing* conveyed through DANIEL, 12, 10. to the *wiſe*, that "they ſhould underſtand, but none of the *wicked* ſhall underſtand,"—and ſolemnly repeated "to *the Reader*" who cautiouſly endeavours to expound "*the oracles of prophecy*," and to "*the Hearers*," who *obſerve* what are written therein with due ſerioufneſs and attention, through JOHN, *Rev.* 1, 3.—Taking up the concluſion, and continuing, as it were, the thread of *Daniel's* prophecies—ſhould ſtimulate the reſearches of the *Learned*, and the attention of the *Unlearned*, to the moſt *rational* and *conſiſtent* interpretations: leſt their *lamps* alſo be extinguiſhed, like thoſe of the *ſeven* Aſiatic churches, and the glorious *light* of the Goſpel and *liberty* of the Goſpel, be withdrawn with indignation from this moſt highly favoured Land.

"Such are the conſiderations forcibly crowding upon the author's mind, at this *awful*, this *preſſing* hour. Let them not be treated with *inattention*, *levity*, or *ridicule*, fatally miſplaced, as the effuſions of an *Enthuſiaſt*, or the prophecies of a crazy *Brothers*.—They are the reſult of long continued reſearch, and of anxious and timorous meditation, trembling at the deſerved cataſtrophe of *the Blind leading the Blind*." P. 64.

When the Tranſlations of Dr. H. had been nine months ſtruggling through the preſs, owing to the political interruptions of the times, he was alarmed with the intelligence of the rival

rival work which had appeared in England, and was ready, he tells us, to exclaim, "*ibi omnis effuſus labor;*" but on a candid examination of that publication he was happy to diſcover, reſpecting himſelf and his antagoniſt, "that their labours do not claſh or interfere with each other, but may ſwim down the ſtream of time together in perfect harmony, their plans and execution differing conſiderably." He then proceeds to ſome remarks on particular paſſages, confeſſing ſome few errors of his own, and noticing a few committed by his rival. The Index to the Purſuits of Literature occupies about 30 pages, and is adapted to the firſt Iriſh edition, which was printed from the ſeventh Engliſh. The Index is occaſionally illuſtrated with Notes. The diviſion of the book, entitled "The Monſtrous Republic," contains a ſtrong, juſt, and conſequently very horrible delineation, of the atrocities committed by the French Republicans ſince their Revolution. The author ſeems alſo to promiſe another publication in favour of our country, to be entitled "The Matchleſs Monarchy" (p. 55). Theſe labours are truly patriotic, as are all the efforts of this author; and, though we may not always approve the manner, we cannot do otherwiſe than applaud the ſpirit of his writings.

ART. XII. *A Sermon preached before the Archdeacons and Clergy of the Deaneries of Hartſmere and Hoxne, in Suffolk; at the Viſitation holden at Eaſter, in the Year* 1797, *and of that of Southwark in September,* 1799: *and publiſhed by their Deſire. By the Reverend J. Brand, M. A. Rector of the Pariſh of St. George the Martyr, in Southwark; and Vicar of Wyckham Skeythe, in the County of Suffolk.* 4to. 17 pp. 1s. Rivingtons, and Hatchard. 1800.

THIS diſcourſe, ſound and excellent in all reſpects, is employed chiefly in explaining the cauſes which, in theſe times, call for peculiar care from all paſtors to preſerve their flocks from corruption. In ſpeaking of the principles which tend to relax the ſcriptural duty of obedience to governors, the author limits with great care the right of reſiſtance, to the ſingle caſe of extreme neceſſity; and in a note, well ſtored with hiſtorical knowledge, he fully eſtabliſhes that as the doctrine of parliament on the ſubject of our revolution. Purſuing his ſubject, Mr. Brand takes occaſion to prove, that the exaggerated doctrines of modern liberty, are exactly thoſe cenſured by St. Peter, when he ſpeaks of men who were "preſumptuous, ſelf-willed,

willed, &c. (2 Pet. ii, 18) and, what is more remarkable, that the very same notions were the source of "all the miseries the Jews suffered in their ferocious civil wars; and from the invasion of the Romans, which put an end to their existence as a nation." As the proof of this point is chiefly contained in the note subjoined, we shall here insert the most material part of it; and indeed, for the sake of this important proof, and the conclusion drawn from it, we have given this Sermon a place in this part of our Review.

"Such was the very name of that spirit of delusion God suffered to go forth, to punish the accumulated guilt of the Jews; for Josephus informs us, that "the Jews had anciently three schools of philosophy—Judas and Saddoc inventing and adding a fourth, and gaining many zealous adherents, first filled the state with commotions, and planted the roots of those miseries in which we were afterwards involved by this novelty in philosophy—τω ασυνηθει προτερον φιλοσοφιας τοιασδε. Jos. Hud. 792. And of their leading principle, and the length they carried it, the historian says, "they were possessed with an immoveable love of *liberty*, admitting God alone as their ruler and king"—δυσκινητῳ δε τῳ ελευθερῳ ηρως εστιν αυτοις, μονον ηγεμονα κ δεσποτην τον θεον υπειληφοσι. Ib. 794.

"It is observed, by Grotius, that by the Latins, the term libertas, liberty; and by the Greeks, το ελευθερον or ελευθερια, is always opposed to the state of subjection under a king, and that with powers either modified or absolute; as he is to be understood. His words are "as personal liberty excludes the idea of a master, so civil liberty excludes the idea of any king;" and, in his notes, he shows that Josephus himself adopted that opposition. De Jur. l. 1. c. 3. 12. It may be cursorily hence observed, that a subject of a modified monarchy, who should endeavour to form a practical notion of civil liberty, from what he finds in the Greek and Roman writers, may imbibe some very dangerous principles from them.

"But the identity of the principles which desolated Judea, and now menace all Christendom, receive their fullest illustration from the conclusion of the character of Ananus, the high priest, as given by the Jewish historians. He made a resolute stand against the insurgents, the anarchists, and *Sicarians*, or *Dagger-men*. This intrepid champion of public order, venerable in his life, dignified by family and by office, "contentedly submitted to the *equality of rights* of the lowest; loved *liberty* beyond measure; and was passionately attached to democracy"—Ηγαπηκως ΤΟ ΙΣΟΤΙΜΟΝ προς τους ταπεινοτατους, ΦΙΛΕΛΕΥΘΕΡΟΣ δε ειλοπως, και ΔΕΜΟΚΡΑΤΙΑΣ εραστης. Hud. Jos. 1183. The punctuation of Hudson is erroneous and corrected here; but the sense of Josephus is the same either way pointed.

"This suffices to establish what is said in the passage here to be confirmed; but I add two collateral points: as the factious demagogues of Judea had the same ends as those of this day, they pursued them by the same means; many of the Jews, it is affirmed in this history, "delivered their *eulogies* of [anti-regal] liberty with the declamation of Tragedians." Our language is not so happy as the Greek in expressing this;

this: οιδα μεν ειν, οτι πολλοι ΤΑ ΤΗΣ ΕΛΕΥΘΕΡΙΑΣ ΕΓΚΩΜΙΑ ΤΡΑΓΩΔΟΥΣΙΝ. Ibid. 1085.

"And as the arts by which this miſerable people were excited to involve in utter ruin were the ſame, ſo were the crimes they were inflamed to perpetrate. At the concluſion of the laſt of Biſhop Newton's four diſſertations, mentioned above, he ſays, that "the flagrant crimes of the Jews, and the principal ſources of their calamities, in the opinion of Joſephus, were—"their trampling upon all human LAWS, deriding divine things, &c. Καλαπειτο μεν ειν πας αυλοις ΘΕΣΜΟΣ ανθρωπων, εγελατο δε τα θεια, και τυς των προφηλων χρησμυς ωσπερ αγυρτικας λογοπλασιας εχλευαζον Ib. 1188. Newton, v. 2. p. 81.

"I muſt obſerve, that as no circumſtance of the times drew the attention of the Biſhop when writing to the peculiar force of the word Θισμος, he has tranſlated it by the general term, law: "Now θεσμος, by Ulpian, is interpreted, Νομος παρακελευομενος πως δει νομοθετειν; a law giving a precept how to make a law." Archæol: Att. Rous and Bogan, l. 1. c. 1. whence by the Θεσμοι we are to underſtand conſtitutions of legiſlation, not municipal laws. The paſſage there is more accurately thus rendered: "All human legiſlative conſtitutions were trampled under foot; holy things derided; and the prophetic oracles ridiculed as the forgeries of common impoſtures."

"One conſequence is to be drawn from this important hiſtory: that God, to puniſh the Jews for the violation of one covenant, the rejection of another, and the total of their crimes, permitted a national ſpirit of deluſion to go forth, to lead them to a deſtruction, the ſeverity of which no hiſtory has yet paralleled. And of this, that ſpirit of deluſion, or the fanaticiſm of liberty, was the proximate cauſe: and, from its effect, we may pronounce it to be, the moſt terrible known ſcourge of Providence, to make a guilty nation the executors of his judgments upon themſelves; the unrelenting miniſters of his anger." P. 13.

The diſcourſe illuſtrated by this note, is throughout very evidently the work of a ſound and ſtudious divine, not only well verſed in hiſtorical knowledge, but competent to reaſon ably from it, and to beſtow new light upon it by his own ſagacity and obſervation.

ART. XIII. *Count Rumford's Experimental Eſſays, political, economical, and philoſophical. Eſſay X. Part I. On the Conſtruction of Kitchen Fire-Places and Kitchen Utenſils: together with Remarks and Obſervations relating to the various Proceſſes of Cookery, and Propoſals for improving that moſt uſeful Art.* 8vo. 94 pp. 2s. 6d. Cadell and Davies. 1799.

OF Count Rumford's Eſſays, two only have been omitted in our publication; namely, the eighth and the ninth; the reaſon of which is, that they only contain three papers, which had

had been previouſly publiſhed in the Philoſophical Tranſactions, and which of courſe had been noticed in our account of that work. The tenth Eſſay is the only one which remained for our examination; and with an account of which we are now going to preſent our readers.

The publication of this Eſſay, which had long been promiſed, was deferred (as we are informed in the Advertiſement which is prefixed to it) on account of rendering it as free from faults as poſſible.

"I feel it," ſays this author, "to be more and more my duty to proceed ſlowly, and to uſe every precaution in inveſtigating the ſubjects I have undertaken to treat, and in explaining what I recommend, in order that others may not be led into errors, either by miſtakes in principle, or inaccuracy in deſcription."

Count Rumford's precautions are not the reſult of affected nicety. They have been ſuggeſted by experience, and from his having frequently found his inſtructions either miſtaken or miſrepreſented, by thoſe perſons who intended to adopt his former improvements, either for their own uſe or for ſale.

Notwithſtanding the above-mentioned delay, the preſent publication contains only the firſt part of the tenth Eſſay. It is divided into three Chapters, beſides an Introduction and an Appendix; and is illuſtrated with ſeven very neatly engraved plates.

The importance and difficulty of cooking properly, and in the moſt economical manner cannot be more forcibly ſhown than by tranſcribing the firſt paragraphs of the Introduction.

"In contriving," ſays this author, "machinery for any purpoſe, it is indiſpenſably neceſſary to be acquainted with the nature of the mechanical operation to be performed; and though the Proceſſes of Cookery appear to be ſo ſimple and eaſy to be underſtood, that any attempt to explain and illuſtrate them might perhaps be thought not only ſuperfluous but even frivolous, yet when we examine the matter attentively, we ſhall find their inveſtigation to be of ſerious importance.—I ſay of *ſerious* importance, for ſurely thoſe inquiries which lead to improvements by which the providing of food may be facilitated, are matters of the higheſt concern to mankind, in every ſtate of ſociety.

"The proceſs by which food is moſt commonly prepared for the table,—BOILING,—is ſo familiar to every one, and its effects are ſo uniform, and apparently ſo ſimple, that few, I believe, have taken the trouble to inquire *how*, or in *what manner*, thoſe effects are produced; and whether any, and what improvements in that branch of cookery are poſſible. So little has this matter been an object of inquiry, that few, very few indeed, I believe, among the *millions of perſons* who for ſo many ages have been *daily* employed in this proceſs, have ever given themſelves the trouble to beſtow one ſerious thought on the ſubject.

"The

"The cook knows *from experience*, that if his joint of meat be kept a certain time immerſed in boiling water it will be *done*, as it is called in the language of the kitchen; but if he be aſked *what* is done to it?—or *how*, or *by what agency* the change it has undergone has been effected?—if he underſtands the queſtion,—it is ten to one but he will be embarraſſed:—if he does not underſtand it, he will probably anſwer without heſitation, that "*the meat is made tender and eatable by being boiled.*"—Aſk him if the boiling of the water be eſſential to the ſucceſs of the proceſs?—He will anſwer "*without doubt.*" Puſh him a little farther by aſking him, whether, *were it poſſible* to keep the water *equally hot* without boiling, the meat would not be cooked *as ſoon*, and *as well*, as if the water were made to boil? Here it is probable that he will make the firſt ſtep towards acquiring knowledge by learning to doubt." P. 3.

Count R. then takes notice of the enormous quantities of fuel which are wantonly or ignorantly waſted by cooks, and points out (by means of accurate calculations) the various methods not only of ſaving expence, materials, and trouble, but likewiſe of improving the victuals, ſo as to render them more palatable and more wholeſome.

The firſt chapter treats "Of the Imperfections of the Kitchen Fire-Places now in common Uſe.—Objections particularly to be had in View in Attempts to improve them.—Of the Diſtribution of the various Parts of the Machinery of a Kitchen.—Of the Method to be obſerved in forming the Plan of a Kitchen that is to be fitted up, and in laying out the Work."

The principal fault in the common conſtruction of kitchen fire-places is their being large, open, and having the mantle very high above the burning fuel; the conſequence of which is, that they conſume an enormous quantity of fuel unprofitably; are apt to ſmoke, and to throw noxious exhalations into the houſe; over-heat thoſe who have occaſion to be near them; and, at the ſame time, introduce currents of cold air in the kitchens.

"The objects which ought principally to be attended to in the arrangement of a kitchen are the following:

"1ſt, Each boiler, kettle, and ſtewpan, ſhould have its ſeparate cloſed fire-place.

2dly, Each fire-place ſhould have its grate, on which the fuel muſt be placed, and its ſeparate aſh-pit, which muſt be cloſed by a door well fitted to its frame, and furniſhed with a regiſter for regulating the quantity of air admitted into the fire-place through the grate. It ſhould alſo have its ſeparate canal for carrying off the ſmoke into the chimney; which canal ſhould be furniſhed with a damper or regiſter. By means of this damper and of the aſh-pit door regiſter, the rapidity of the combuſtion of the fuel in the fire-place, and conſequently the rapidity

rapidity of the generation of the heat, may be regulated at pleaſure. The economy of fuel will depend principally on the proper management of theſe two regiſters.

" 3dly, In the fire-places for all boilers and ſtewpans which are more than eight or ten inches in diameter, or which are too large to be eaſily removed with their contents *with the ſtrength of one hand*, an horizontal opening juſt above the level of the grate muſt be made for introducing the fuel into the fire-place; which opening muſt be nicely cloſed by a fit ſtopper, or by a double door. In the fire-places which are conſtructed for ſmaller ſtewpans this opening may be omitted, and the fuel may be introduced through the ſame opening into which the ſtewpan is fitted, by removing the ſtewpan occaſionally for a moment for that purpoſe.

" 4thly, All portable boilers and ſtewpans, and eſpecially ſuch as muſt often be removed from their fire-places, ſhould be *circular*, and they ſhould be ſuſpended in their fire-places by their circular rims; but the beſt form for all fixed boilers, and eſpecially ſuch as are very large, is that of an oblong ſquare, and all boilers, great and ſmall, ſhould rather be *broad* and *ſhallow* than narrow and deep." P. 26.

" 5thly, All boilers, great and ſmall, ſhould be furniſhed with covers, which covers ſhould be conſtructed in ſuch a manner, and of ſuch materials, as to render them well adapted for confining heat." P. 28.

In the diſtribution of the boilers, ovens, roaſters, &c. the conveniency of the cook, the ſymmetry and compactneſs of the parts, ought to be attended to; and for this object particular inſtructions are given in this firſt chapter.

The ſecond chapter contains " Detailed Accounts, illuſtrated by correct Plans, of various Kitchens, public and private, that have already been conſtructed on the author's Principles, and under his immediate Direction."

Of theſe accounts it is not in our power to make any intelligible extracts, principally for want of the plates upon which the plans and elevations are delineated.

The third chapter treats

" Of the Alterations and Improvements that may be made in the Kitchen Fire-Places now in common Uſe in Great-Britain.—All Improvement in Kitchen Fire-Places impoſſible, as long as they continue to be encumbered with Smoke-Jacks.—They occaſion an enormous Waſte of Fuel.—Common Jacks, that go with a Weight, are much better.—Ovens and Boilers that are connected with a Kitchen-Range ſhould be detached from it, and heated each by its own ſeparate Fire. —The cloſed Fire Places for iron Ovens and Roaſters can hardly be made too ſmall.—Of the various Means that may be uſed for improving the large open Fire-Places of Kitchens.—Of the Cottage Fire-Places now in common Uſe, and of the Means of improving them.—Of the very great Uſe that ſmall Ovens, conſtructed of thin ſheet-iron, would be of to Cottagers.—Of the great Importance of improving the Implements and Utenſils uſed by the Poor in cooking their Food. —No

—No Improvement in their Method of preparing their Food poſſible without it.—Deſcription of an Oven ſuitable for a poor Family, with an Eſtimate of the Coſt of it.—Of Neſts of three or four ſmall Ovens heated by one Fire.—Of the Utility of theſe Neſts of Ovens in the Kitchens of private Families.—They may be fitted up at a very ſmall Expence.—Occaſional Remarks reſpecting the Materials proper to be uſed in conſtructing the Sides and Backs of open chimney Fire-Places."

The contents of this chapter are ſo minutely announced in its long title, and their nature is ſo various and particular, as to render any further enumeration uſeleſs, and any abridgment impracticable; we muſt therefore refer our inquiſitive readers to the work itſelf, wherein he will find his trouble amply rewarded.

The Appendix contains a ſtatement of the expence of fitting up a ſmall oven; from which it appears, that an oven, ſuch as would be proper for the uſe of a ſmall poor family, namely, 11 inches wide, 11 inches high, and 15¼ inches long, will coſt only 3s. 6d. or 4s. and for ſetting it up in brick-work, at moſt, 6s. 2d.

The doubts which might be ſtarted againſt the adoption of the above-mentioned improvements of kitchen fire-places, kitchen utenſils, and the mode of uſing them, may only ariſe from the ſuppoſition of their not anſwering the deſired purpoſes; but with reſpect to this we cannot deciſively offer our opinion. We may, however, aſſert our entire confidence in Count Rumford's knowledge and experience relative to the ſubject, and in the accuracy of his various ſtatements; to which we may add the favourable opinion of ſeveral intelligent perſons.

ART. XIV. *Literary Antiquities of Greece, &c. By the Rev. Philip Allwood, A. M.*

(Concluded from our laſt, p. 618.*)*

WITH our laſt we were willing to have concluded our examination of the preſent work. But, in juſtice to the public, and from regard to the author, we are obliged to go on. "It is aſtoniſhing," ſays the author in his Preface, "how great an evidence in behalf of the truth of Revelation, reſults from every part of this production." P. xvi. Yet in two very important articles of his work, articles that extend through

a great part of its ſubſtance, he has oppoſed himſelf, though certainly without deſigning it, to the plain teſtimony of Revelation. So ſeductive has the influence of his hypotheſis been, upon his mind, as to make him unconſciouſly take a ſide the very oppoſite to what he intended. This we undertake to prove; but for this purpoſe we muſt cite his words at large, that he may be ſeen accompanied with all his reaſons. We begin with this author's *ſecond* race of Shepherds in Egypt, as nearly allied to his and Manetho's *firſt*.

"We learn from Manetho," ſays Mr. Allwood in a paſſage already refuted, and only cited now to introduce another*, "that the Cuthite ſhepherds were ſucceeded in Egypt by another race of ſhepherds; and he diſtinguiſhes them by the title of *Captives*; under which we eaſily recognize the deſcendants of Jacob, who were enſlaved in Egypt. They were allotted the land of Goſhen for their reſidence; and "it ſeems pretty certain," ſays Mr. Bryant, "from the tenour of Scripture, that they came into a vacant, un-occupied diſtrict. And, as it was the beſt of the land, there is no accounting for its being un-occupied, but by the receſſion of the *Cuſeans*, whoſe property it had lately been. Joſeph, when he inſtructs his brethren what anſwer they were to give to Pharaoh, when he ſhould enquire about their occupation, lays this injunction upon them, *Ye ſhall ſay, thy ſervants trade hath been about cattle from our youth even until now, both we and alſo our fathers; that* YE MAY DWELL IN THE LAND OF GOSHEN, for EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS." From whence Le Clerc very juſtly collects, that this land muſt have been in poſſeſſion of ſhepherds or herdſmen before. "Quî enim colligere potuiſſet Joſephus, fratribus arte editâ eum tractum incolendum conceſſum iri, niſi, &c." The inference he makes is good, that there muſt have been ſhepherds in thoſe parts before; otherwiſe Joſeph could not have foreſeen that, upon telling their occupation, this land would neceſſarily be given to his brethren†."

We thus find Mr. Allwood joined with Mr. Bryant and Le Clerc, in this point of hiſtory; and all uniting to confirm by the infallible authority of Scripture, what we have already ſhown to be utterly falſe in itſelf, and utterly falſe in its application. This we ſhall more fully ſhow again from the Scripture itſelf.

Mr. Allwood reſumes the ſubject, more than two hundred pages afterwards.

"The repeated and poſitive proofs, collected from the Brahmin records," he cites the ingenious, the lively, the zealous Mr. Maurice, for ſaying, "of the migration of the Paſſi [or Indian Shepherds] from India to Egypt, at a very early period of thoſe reſpective empires,

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"* P. 289-290. Obſervations upon Ancient Egypt, p. 159.
"† Obſervations."

added

added to what we know from other ancient authors concerning the dynasty of shepherd-kings that ruled in Egypt, lead to consequences extremely important with regard to a people,—the people so particularly favoured of the true God, the HEBREW NATION. They also were a race of shepherds; and, if they were not originally of the same stem with the Pauli, they were at least first stationed in Egypt under that celebrated dynasty."—"It may fairly admit of enquiry, from what authorities the proof of this assertion can be drawn. The sacred writings are the most authentic documents upon this subject, to which we can have recourse: and the truth of their information may in all points be depended on. But they are not only silent, as to this dynasty of shepherd-kings," as *then* existing; "they do not even imply, that they swayed the sceptre at this time in Egypt. On the contrary, they represent the sons of Jacob as placed in a part of the country which was then unoccupied; which abounded in excellent pasturage, and was considered as "the best of the land." That the land of Goshen was, as it were, an insulated spot, and at that time unoccupied, we may infer from the very instructions which Joseph gave his brethren, as preparatory to their appearance before Pharaoh. But by what means could Joseph be certain, that his brethren would be allotted the land of Goshen for their residence, had it not been at that time a vacant spot? As it abounded with pasture, it was in every respect the most proper region in which a shepherd could be placed. And as it was "the best of the land," how shall we account for its being then untenanted, except from the recent secession of a race of shepherds; those shepherds, who had enslaved the native Egyptians, and had therefore rendered the very name of shepherd *an abomination to them?*" P. 519–521.

We here find Manetho's account of the shepherd-kings, seemingly endeavoured to be supported by a reference to the Brahmin records, for the migration of some shepherds from India into Egypt; and Mr. A. confronting the records, principally because those Indian shepherds are fixed by Mr. Maurice as kings of Egypt, at the very settlement of Jacob's family in Egypt. But the very title of the *Ykſos* to the appellation of shepherd-kings, on which the argument of both is built, is very precarious in itself. In one copy of Manetho indeed, Josephus found it so explained; "but in another copy," as we have cited him saying before, "I have found the appellation from *Yk* not *to signify kings*, but *on the contrary* to *indicate captive shepherds*." With this reading also, says Josephus, agrees the very language of the country, not (as the other copy speaks very unmeaningly) "the sacred language," while the latter half of the word (as it allows) is merely "in the common dialect." "For *Yk* again, and *Ak*, pronounced roughly," adds Josephus, "in *the Egyptian language*, indicates *captives* expressly." And, as Josephus subjoins, "this appears to me more reasonable than that, and more adhesive to antient history,"

tory*." The *Yksos* then are marked by their very title in correspondence with their very history at last, to be merely shepherds without royalty, merely by the Israelites in bondage to the Egyptians.

But let us now turn to the *only* "authentic documents upon this subject, to which we can have recourse;" and see how far the legend incorporates with the truth. We apprehend they will be found, like "the iron mixed with miry clay" in Nebuchadnezzar's image; "they shall not cleave one to another, even as iron is not mixed with clay†."

When the family of Jacob was invited into Egypt by Joseph, the son sent this message to the father: "God hath made me lord of all Egypt, come down unto me, tarry not; and thou shalt dwell IN THE LAND OF GOSHEN, and thou shalt be near unto me, thou, and thy children, and thy childrens' children, and thy *flocks*, and thy *herds*, and all that thou hast‡." When Pharaoh confirmed this invitation, he confirmed it in these terms: "say unto thy brethren, this do ye;—take your father and your households, and come unto me, and I will give you *the good of the land of Egypt*, and ye shall eat *the fat of the land*§." Accordingly, when Jacob had set out with his family, "he sent Judah before him unto Joseph, to direct his [JOSEPH'S] face unto GOSHEN; and they came into the land of GOSHEN; and Joseph made ready his chariot, and went up to meet Israel his father, to GOSHEN, and presented himself unto him‖." Then "Joseph said unto his brethren and unto his father's house, I will go up and shew Pharaoh and say unto him, my brethren and my father's house, which were in the land of Canaan, are come unto me, and the men are shepherds, for their trade hath been to feed cattle, and they have brought their *flocks* and their *herds*, and all that they have; and it shall come to pass when Pharaoh shall call you, and shall say, what is your occupation? that ye shall say, thy servants' trade hath been about *cattle* from our youth even until now, both we and also our fathers; *that* ye may dwell IN THE LAND OF GOSHEN, for EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS¶." Joseph therefore apprized Pharaoh of their arrival in these words: "my father and my brethren, and their *flocks* and their *herds*, and all that they have, are come out of the land of Canaan, and behold! they are in THE LAND OF GOSHEN." Additionally "he took some of his brethren, even five men, and presented them unto Pharaoh;

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* Contra Appionem i, 14. † Daniel ii, 43. ‡ Gen. xiv, 9-10. § Ib. 17-18. ‖ Ib. xlvi, 28-29. ¶ Ib. 31-34.

and

and Pharaoh ſaid unto his brethren, what is your occupation? and they ſaid unto Pharaoh," as they had been inſtructed, and as the fact was, " thy ſervants are *ſhepherds*, both we and alſo our fathers. They ſaid moreover unto Pharaoh, for to ſojourn in the land are we come, for thy ſervants have no *paſture* for their *flocks*, for the famine is ſore in the land of Canaan, we *therefore* pray thee" to grant what they were not inſtructed to aſk themſelves, but what they were inſtructed to let Pharaoh grant as of his own free motion, from his knowledge of their circumſtances, " let thy ſervants dwell in THE LAND OF GOSHEN." On this intimation, " Pharaoh ſpake unto Joſeph ſaying, thy father and thy brethren are come unto thee, the land of Egypt is before thee, in *the beſt of the land* make thy father and brethren to dwell, in THE LAND OF GOSHEN let them dwell; and if thou knoweſt any man of activity among them, then make them rulers over my cattle.—And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in *the beſt of the land*, in THE LAND OF RAMASES," or Goſhen, " as Pharaoh had commanded." And, as the ſcriptural hiſtory of this incident concludes, " Iſrael dwelt in the land of Egypt, in THE COUNTRY OF GOSHEN; and they had poſſeſſions therein, and grew and multiplied exceedingly*."

This then is the certain narrative, of the ſettlement of the Iſraelites in Goſhen. The land was large enough, to ſend forth at the departure of the Iſraelites, ſix hundred thouſand on foot that were men, beſides " children, and flocks and herds, even very much cattle," on commencing the marvellous march " from *Rameſes* to Succoth†." But it was all uncultivated at the time of the ſettlement, not becauſe its inhabitants had ſeceded from the land, but becauſe it had been always a moſt extenſive range of paſtures, belonging to the king, and grazed by the king's cattle. For this reaſon, Joſeph directs his father's family to come directly up to Goſhen, that there their cattle might receive, immediately on their arrival, that paſturage which had been long failing in Canaan, and was now failing even in Egypt. For this reaſon too, Joſeph adviſes them to confeſs, that their employment was attendance upon cattle; a confeſſion, which he preſumed would operate at once upon the mind of Pharaoh, to put him upon ſettling them where they were at preſent. For this reaſon alſo, Joſeph's five brothers, on being preſented by him to Pharaoh, confeſſed they were

* Gen. xlvii, 1-6, 11, 27. † Exod. xii, 37-38.

ſhepherds,

ſhepherds, and went on to petition for a ſettlement in the very region, at which they were ſtationed for the preſent, and in which they ſaw ſuch abundance of paſturage for their cattle. So different is this repreſentation from what has been uſually received. Hitherto the manifeſtly un-peopled condition of Goſhen has been attributed to an imaginary incident, one of the many falſehoods of Manetho, the ſeceſſion of the *Ykſos* from the country, 240,000 in number, and the non-population of the region afterwards. Thus, amidſt many poſſibilities of accounting for the circumſtance, one was ſelected entirely legendary, and idle; while the *only* hiſtory of the times, ſhowed plainly to thoſe who would attend, the fair, the juſt, the obvious reaſon of the whole.

This, however, was only one of the two reaſons, that fixed the ſettlement of the Iſraelities in Goſhen. The other is told us in this declaration, that "every ſhepherd is an abomination unto the Egyptians." Whence then aroſe this diſguſt in them againſt a ſhepherd? Not certainly againſt a ſhepherd *as ſuch;* becauſe Pharaoh had ſhepherds, we have ſeen, tending his flocks or his herds, and becauſe the Egyptians themſelves had herds or flocks to tend, as "Joſeph gave them bread in exchange for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes*." Whence therefore did it ariſe? It aroſe, ſays Mr. Allwood, Mr. Bryant, and Le Clerc, from the oppreſſions recently exerciſed upon them by the ſhepherd-kings (who appear not, however, to have been actual ſhepherds) who invaded their country as ſoldiers, and ruled over it as tyrants according to Manetho; but ruled (according to Mr. Allwood himſelf) as fathers and friends to it, draining the whole of Lower Egypt, building towns and temples, even inventing or introducing all the arts or embelliſhments of life. Towards ſuch men as theſe, no diſguſt could poſſibly have been conceived by the Egyptians; none eſpecially that ſhould riſe high enough, to make "every ſhepherd an *abomination* unto the Egyptians." But Mr. Allwood takes up his own ideas at one time, to account for the cultivation of Egypt, and Manetho's at another, however contradictory, to account for the ſettlement of the Iſraelites in Goſhen. Whence, however, did the diſguſt ariſe? It was plainly a very ſtrong one, and founded on religion itſelf. It was ſo ſtrong, that the Egyptians would not eat at the ſame table with the Iſraelites; as Joſeph's ſervants on the dining of his brethren with him, "ſet one for him by himſelf, and for them by themſelves, and for the

* Gen. xlvii, 17.

Egyptians,

Egyptians, which did eat with him, by themſelves, *becauſe* the Egyptians *might not eat bread* with the Hebrews, for that is an *abomination* unto the *Egyptians**." Theſe eat in the ſame room with Joſeph and his brethren, but not at the ſame table, eating different ſort of food from thoſe of the brethren or Joſeph, while Joſeph eat the ſame ſort with his brethren, as the brethren "ſat *before him*, and he took and ſent meſſes unto them from *before him*†" That difference reſulted not from any different manner of dreſſing the meat, as Grotius and Patrick have ſuppoſed, but from a difference in the meat itſelf. The Egyptians, we ſee Grotius himſelf confeſſing, *abſtained from the fleſh of ſheep*‡. They abſtained religiouſly, becauſe they were grown idolaters, and worſhipped what others eat. That they were grown idolaters even then, is plain from the declaration of God; that he would "ſmite all the firſt-born in the land of Egypt, both man and beaſt, and againſt all the *gods* of Egypt I will execute judgment§" Yet what were the gods of theſe idolaters? Another paſſage of Scripture ſhows us. "Pharaoh," it ſays, "called for Moſes and Aaron, and ſaid, go ye, *ſacrifice* to your God *in the land;* and Moſes ſaid, it is not meet ſo to do, for *we* ſhall *ſacrifice* the *abomination* of the Egyptians," what they abominate to ſee ſacrificed, "to the Lord our God." Moſes then put this pointed queſtion to Pharaoh: "lo! ſhall we ſacrifice the abomination of the Egyptians before their eyes, and *will they not ſtone us*‖?" The ſacrifices of the Hebrews we know to have been principally ſheep, young ſheep, lambs; theſe therefore were the gods of the Egyptian idolatry; and the fleſh of theſe the Egyptians conſequently abhorred to eat. Thus does their abhorrence for ſhepherds appear, combined with an abhorrence for the fleſh of ſheep, and grounded in both on their worſhip of a ſheep for a God. "The Thebans and thoſe other Egyptians who *abſtain* from ſheep," ſays Herodotus accordingly, in a paſſage which Mr. Allwood has cited on another occaſion, but forgotten to apply on this, "affirm that *this law obtained among them*, in conſequence of the following circumſtance; that Jupiter [once] diſguiſed himſelf under the fleecy ſkin of a ram's head; on this account the Thebans repreſented *the image of Jupiter*, with *the face of a ram;* for this reaſon, the Thebans *do not ſacrifice* the *ram*, but *hold it in great veneration.*" P. 487–488.

Theſe were the two reaſons for ſettling the Iſraelites in Goſhen. There they could not offend by their ſacrifices of

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* Gen. xliii, 32. † Ibid. 33–34. ‡ Grotius on the place. § Exod. xii, 12. ‖ Ibid. viii, 26.

ſheep,

ſheep, and there they had paſturage abundant for their flocks or herds. They were thus too, by the providence of God working through theſe natural means, kept detached from the reſt of Egypt, cut off from a general communication with the Egyptians, and ſo left untainted by the vices of their idolatry. Yet the land of Goſhen was not wholly a wilderneſs at the time. We have already ſhown the royal herds and royal flocks to have been paſtured along it at the coming of the Iſraelites, and to have continued paſturing afterwards, under the inſpection of a few Hebrews over the many Egyptian tenders. But, as the Hebrews and their cattle multiplied, the ſolitude became peopled, and the paſtures were crouded with buildings. Even at laſt, when they were reduced into a complete ſlavery by the Egyptians, "they built for Pharaoh treaſure-cities, Pithom," a city, from the ſignification of its name as *the mouth of the deep*, plainly placed at the mouth of the river, Peluſium therefore in all probability; "and Raamſes," or Ramaſes, at the other end of Goſhen, being the town at which the Hebrews on their departure convened together, and from which they ſet out for the land of Judæa, the Auaris of Manetho, and the Bulac perhaps of modern Egypt. In all this period the Iſraelites, however, were not left wholly unmixed with Egyptians. They had even many among them. This has been wholly overlooked, yet is very evident. "Speak ye," as God tells Moſes, "unto all the congregation of Iſrael, ſaying, In the tenth day of this month they ſhall take to them every man a lamb, according to the houſe of their fathers, a lamb for a houſe—; and they ſhall take of the blood, and ſtrike it on the two ſide-poſts, and on the upper door-poſts of the houſes wherein they ſhall eat it—; and the blood ſhall be to you for a token, upon the houſes where you are, and, *when I ſee the blood, I will paſs over you*, and *the plague ſhall not be upon you*, when I ſmite the land of Egypt*." So near were the houſes of the Egyptians now come to the houſes of the Hebrews, and ſo mingled among them! "Speak now in the ears of the people," ſaid God, *for that reaſon*, to Moſes, "and let every man borrow of his *neighbour*, and every woman of her *neighbour*, jewels of ſilver and jewels of gold†." And, when the Iſraelites commenced their march, "*a mixed multitude* went up alſo *with them*‡"; the men aſſuredly who had lived in Goſhen with them, and who now wiſhed to ſhare in their fortune.

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* Exod. xii, 3, 7, 13. † Ib. xii, 2. ‡ Ib. xii, 38.

Having

Having thus ſhown the real ſtate of Goſhen at the time of the Iſraelitiſh ſettlement upon it, having alſo diſcloſed the real reaſons of their ſettlement there, and having thus refuſted the falſe reaſons with the imaginary ſtate aſſigned by Mr. Allwood and others, we proceed to another point of hiſtory even more momentous in itſelf, yet equally diſtorted by others and by him. This conſiſts in a diſtinction made between the diviſion of the earth and the diſperſion of mankind in the days of Nimrod, in a date aſſigned to the diſperſion poſterior to the diviſion. The date and the diſtinction run through the whole work, like the ſpinal marrow of the whole*. But, as the author has concentrated his reaſons for the whole in a ſtill later part of his work, we will cite his reaſons from this, and reply to them as briefly as we can.

" In the tenth chapter of Geneſis, there is an account given of the principal branches of the firſt family, and of the regions in which they were planted. To the poſterity of Japhet, the eldeſt ſon of Noah, were aſſigned " the iſles of the Gentiles," or the regions of Greece and [all] Europe. The line of Shem were placed in Elam, Chaldæa, Aramea, Aſſyria, Lydia†; and other countries in Aſia and Aſia Minor. And the race of Ham were appointed to take up their reſidence in the regions of Africa, to the ſouth-weſt. All this was by the ſpecial determination of Divine Providence; and the Scriptures ſpeak of it as an actual diviſion by particular allotment, " Theſe are the families of the ſons of Noah, after their generations, in their nations, and by theſe were the nations *divided* in the earth after the flood."

" In conſequence of this arrangement, the colonies which had hitherto compoſed the family of the Noachidæ, took their routes in the diffe. nt directions in which they were deſtined to travel; part of the poſterity of Shem alone remaining on the territory of Armenia. The deſcendants of Ham ſettled chiefly in Africa, and the Mizraim in particular in Egypt‡. Of the offspring of Shem, Aſſur took poſſeſſion of the land of Shinar as his part of Aſia, and held it till he was driven out by Nimrod §.—The poſterity of Cuſh" the father of Nim-

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* We meet with them in pp. 23, 34, 36–37, 71–73, and 79, 84, 165, 324, and 380, 383, 414, 416, 490, and 514.

" † The poſſeſſions of this family were denominated from the names of its principal branches; as from Elam, Elam or Perſia; Lydia, from Lud; Aramea, from Aram; Arrapachitis, from Arphaxad; and Aſſyria, from Aſhur. The names of theſe patriarchs are recorded in Geneſis, ch. x, ver 22.

" ‡ Egypt was particularly called Miſr, as being the land of the Mizraim: at other times it is ſtyled *the land of Ham*; as being the place of ſettlement of the moſt flouriſhing branch of the race of Ham.

" § Geneſis, ch. x, ver. 11, as connected with Geneſis, ch. xi, ver. 2, &c."

rod,

rod, "were the first who disturbed the peace of mankind, by their open repugnance to the dispensations of heaven. They seem indeed to have visited their appointed land of settlement; but to have been dissatisfied with it, and to have resolved upon a return to those more hospitable regions which they had quitted.—When Cush" thus "fell back upon Ashur, Ashur was obliged to evacuate the territory which the other had seized.—And no sooner had Ashur been obliged to abandon the territory, than the monarchy of Nimrod had its commencement.—He was the first who, departing from the service of the true God, instructed his followers in the principles of a false religion, and at length established the worship of the solar orb.—It is no wonder therefore, that in process of time the settlers in Shinar should undertake the construction of an edifice, which might serve the various purposes of a fortress, a beacon, an observatory, and a temple—.

"Neither can we collect, from a view of the passage before us," concerning the building of Babel, "that all the offspring of Adam were immediately concerned in the confusion at Babel: for not even the whole of the posterity of Chus were resident upon that spot; Erech, and Accad, and Calneh, formed also parts *of the dominions of Nimrod*; and these were by no means evacuated, in order that the whole, *even of the posterity of Chus*, might be concerned immediately in this confusion*."

Accordingly Mr. Allwood says, in an antecedent passage, that "the descendants of Javan were by no means concerned in the dispersion from Babel," (p. 84) which Mr. Allwood states as posterior to the construction of Babel, and doubly posterior to the dispersion before the construction; he thus making two dispersions, one general before the construction, and other particular after it. He even adds in another passage antecedent, that "the natives of Ireland and Wales," the sons of Gomer, that elder brother of Javan, had not "the patriarchal families from which they are descended, at all concerned in the confusion of tongues at Babel." P. 234. Mr. Allwood thus exempts our British ancestors in particular, and mankind in general, except a part of the family of Cush, from all concern in the construction of the tower, and from all participation in the confusion of tongues at Babel. He has thus made a confusion of facts, as great as this of tongues, and has constructed an edifice as vain as that of the tower.

In order to prove the truth of this assertion, without making any parade of learning, we shall push to the point at once, by going directly to divine authority.

In tracing the families of Noah's three sons to their several settlements, the Scripture begins with "the sons of Japhet," as the eldest, and adds thus at the end: "by these were the

* P. 529, 530, 531, 532, 534, 535, 536, 538.

isles

isles of the Gentiles *divided* in their lands, every one after his *tongue*, after their families, in their nations*." The account of the *dispersion* therefore, in this very first branch of Noah's family, is evidently carried down *below the confusion of tongues*; and the sons of Gomer, the sons of Javan, are included in the confusion. They are included as much in the confusion, as in the dispersion.

The history next goes to "the sons of Ham," and traces Cush, Mizraim, Phut, and Canaan, in their respective descendants *for many generations*. The descendants of Cush, particularly, it carries not with Mr. Allwood, first into Ethiopia, and afterwards back into Shinar; but fixes in Shinar at once, and for ever. "Cush," it says, "begat Nimrod, and the beginning of his [Nimrod's] kingdom was *Babel*," of the building of which we have *afterwards* a *particular* account, "and Erech, and Accad, and Calneth, *in the land of Shinar*†." But, as it instantly subjoins, concerning the land of Shinar, "*out of that land* went forth Ashur," certainly with Nimrod, another of the sons of Cush; not driven out by Nimrod, as Mr. A. asserts, but issuing from this country *as we know all the others to have issued at the confusion of tongues*, "and builded Neneveh," &c‡. The descendants of Mizraim are traced, even down to the Philistines themselves§; being thus not merely confined to Egypt, but extending into Ethiopia assuredly, into Lybia probably, and into Palestine certainly. The descendants of Canaan are equally traced into "the Jebusite and the Emorite, and the Gergasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterwards were the families of the Canaanites spread abroad," when the Canaanites first appeared in this land, we know, only in the time of Abraham‖. Yet, in Moses's account, "the border of the Canaanites was from Sidon, *as thou comest to Gerar, unto Gaza*, as *thou goest unto* Sodom and Gomorrah, and Admah and Zeboim, *even unto* Lasha¶;" the account coming down to the roads and towns of Moses's own days. And, after such proofs for the posteriority of Moses's account of the dispersion to the confusion, it is almost impertinent to quote the concluding sentence of all; "these are the sons of Ham, after their families, after their *tongues*, in their countries, and in their nations."

We have thus shown two of the immediate sons of Noah to have been engaged equally in the confusion and the dispersion.

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* Gen. x, 5. † V. 8, 10. ‡ V. 11. § V. 14.
‖ Gen. xii, 6. ¶ Ib. x, 19.

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The evidence of Scripture is decisively clear for both of them. Let us therefore see if it is also clear for the third. "The children of Shem," the only patriarch remaining, are traced through "Ashur", a person very different in himself, as of a very different lineage from the Ashur before, though Mr. Allwood has confounded them; this being a descendant from Shem, and that from Ham; to Eber and his two sons, "the name of the one" of which "was Peleg, *for* in *his days* was *the earth divided*, and his brother's name was Joktan"; even to the thirteen sons of Joktan, of whom it said, "and their dwelling was *from Mesha, as thou goest unto Sephar*, a mount of the east*." Moses thus again defines the dominions of Joktan's family, by a reference to roads and towns existing in his own days. And he again concludes all his account of the family of Shem, just as he has concluded his accounts of Ham's and Japhet's, with a general reference of the whole to the confusion of tongues. "These are the sons of Shem," he cries, "after their families, after their *tongues*, in their lands, after their nations†."

So guarded indeed is Moses in all this account of the three Patriarchs, that the honest mind, attending only to the account, seems precluded from all possibility of mistaking it. Yet what guard can be opposed to the dangerous seduction of an hypothesis? Mr. Allwood was not so guarded. But he was not conscious at the moment, that he was preferring hypothesis to Scripture. He saw the account of the dispersion in a preceding chapter, and found the history of the confusion in a subsequent one. He observed not the *historical posteriority* of Moses's accounts of the dispersion to his accounts of the confusion; and he noted not *the express reference* of *those* to *these*. He thus made the same sort of mistake that the late Mr. Law made with the creation of man; finding this creation noticed in the first chapter of Genesis under these terms, "so God created man—, male and female created he them"; but not adverting to the second chapter, in which this general account is made a particular one, he fancied Adam to have been originally a *real* hermaphrodite.

But let us "make surety doubly sure, and take a bond of" criticism itself, by citing two passages out of the subsequent chapter, which show at once the confusion of languages, and the dispersion of all mankind as *occasioned by it*. "*So*," says Moses, of the "confounding their language‡" by God, "the Lord *scattered them abroad* from *thence*," from the land of Shinar,

* Gen. x, 22, 25, 30. † V. 31. ‡ Gen. xi, 8, 9.

"upon

"upon the face of ALL THE EARTH; and they left off to build the city: therefore is the name of it called Babel, because the Lord did *there* confound the language of ALL THE EARTH; and from *thence* did the Lord *ſcatter them abroad* upon the face of ALL THE EARTH*."

To conclude the ſubject of this reſpectable and learned work, which we praiſed warmly at firſt, and ſtill praiſe for the deſign and in a great meaſure for the execution. The ſtyle is pleaſing, the matter learned, and the intention uniformly religious. If in two or three inſtances we have found it neceſſary to ſhow that the author has been ſeduced by hypotheſis, or encouraged by authority, to deſert or diſtort the infallible narration of Scripture, we have done it with undiminiſhed reſpect for him, to whom, for the ſake of his liberal purſuits, we ſhould be deſirous to render a ſervice rather than give the leaſt uneaſineſs. To ſuggeſt additional caution, and correct unintentional error, in ſuch enquiries, is to render an eſſential ſervice; and in this light, we truſt, even our ſtrongeſt animadverſions will be ſeen†.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Petrarchal Sonnets, and Miſcellaneous Poems. By William Dimond, the Younger.* 12mo. 5s. Cadell and Davies. 1800.

Theſe Sonnets and Poems are introduced to the world under the auſpicious patronage of her Royal Highneſs the Ducheſs of York; to whom they are dedicated, in an addreſs much more creditable to the author's feelings of gratitude than to his ſkill and dexterity in compoſition. We meet for inſtance with the expreſſion *deeply enſouled veneration*, and other high-flown epithets. The following is an example of the poetry:

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* Gen. xi, 8-9.

† While our critique has been going on, we have received a very handſome letter from the author, thanking us for our commendations, but deſiring us at the ſame time to recollect, that his work profeſſes only to be an Eſſay. He communicates alſo a confirmation he has lately found in Kircher, of his conjecture that there were fifteen generations before the flood. (p. 168-180) We cannot conveniently inſert his communication at length; but it is certainly of a curious nature.

"SO ET

"SONNET IV.

TO MAY, 1799.

Alas, poor May! with truth I ſtyle thee poor,
For ſad reverſe of former pride is thine;
On thy cold, cheerleſs birth no ſun-rays ſhine,
While half leaf'd ſprigs and flowrets immature,
But faintly dreſs thy pole at cottage door,
That peaſant children, aye, were wont to twine
With cowſlip, daffodil, and eglantine,
Freſh wept in dews of morning—ſymbols pure
Of mirthful innocence! This alter'd day
The very flower peculiar deem'd thine own.
False to its name, preſents the thorny ſpray,
In naked bareneſs, and conceals unblown
Its fair and pencilled foliage till the ray
Of warmer June ſhall bid its ſweets be known."

ART. 16. *Contentment; or, Hints to Servants on the preſent Scarcity. A poetical Epiſtle.* 4to. 2s. Cadell and Davies. 1800.

Something like the vein of humour which diſtinguiſhes Swift's "Directions to Servants," is obſervable in this little poem; the ſerious and uſeful intention of which, is to point out to that claſs of perſons the great advantages they enjoy, and to perſuade them not to miſemploy them. The author thus addreſſes the coachman:

"Robin! I oft record thoſe plenteous days,
When you, to gain the good old lady's praiſe,
Pamper'd her ruſty bob-tails, 'till they grew
As purſy, and as indolent as you.
Drove them attentive to your mutual eaſe,
And join'd with their's your ſympathetic wheeze;
Nor leſs for Madam's credit than your own,
You made her hoſpitable ſtable known,
Rejoic'd the poor dumb creatures to regale
With oats, as freely as your friends with ale.
Alas! thoſe bleſt Saturnian days are o'er,
Such waſteful habits muſt be known no more."

It is whiſpered, that this effuſion proceeds from the ſame pen which formerly produced the very original Epiſtles of Mr. B*rh*d. There is no ſimilitude which would lead to the conjecture; but we believe the fact to be ſo.

ART. 17. *A melancholy but true Story.* 4to. 1s. 6d. Liverpool printed; Hurſt, London.

A very melancholy tale indeed; related with more moral than poetic feeling. The truth of it is inſiſted upon, as we ſee in the title-page; to which we can only ſay, "would it were impoſſible!" The outline is briefly this, a woman ſteals a loaf for her children, the baker follows her and ſeizes the loaf, and the children die of hunger. Surely ſome of the circumſtances muſt be exaggerated!

ART.

ART. 18. *Lord Auckland's Triumph; or, the Death of Crim. Con. A Pair of Prophetic Odes. To which are added, an Addreſs to Hymen, an Ode on the Paſſions, &c. with a moſt intereſting Poſtſcript. By Peter Pindar, Eſq.* 4to. 2s. 6d. Weſt and Hughes. 1800.

We have more than once had occaſion to remark the decline, and latterly the total extinction of Peter Pindar's ſcribbling faculties. The admirers of this man's traſh, muſt be outrageouſly fond of filth and obſcenity, if they can be content to toil through ſuch execrable ſtupidity as the following, in purſuit of their object.

" King David ſet a very bad example,
King Harry too, a very ſhocking ſample
Of wedlock's conſtant, chaſte, and loving ſtate:
And many other kings beſides, indeed,
Too prone on wild variety to feed,
Have broken matrimony's tender pate.
Nay, many princes every day,
Do ſomething in this wicked way." Euge!

Again,

" I hate dull conſtancy, 'tis ſuch a bore;
It ruins love—'tis ſuch a piece of lumber,
Kind Venus let it not my back encumber,
Come, Chloe, come, thy beauties I adore;
Come to the fields, thy huſband's gone to town,
O come, and let me give thee a green gown."

Shame to the man (an *old man* too, we are informed) that could write, the publiſher that could vend, and the people who can purchaſe, ſuch grovelling impurities! But we do the people wrong. Peter's works have now no value but from the high price of waſte paper, and few readers but unfortunate reviewers.

The " half crown's worth" this time, is addreſſed to that moſt reſpectable nobleman, Lord Auckland (whoſe virtuous and amiable wife, and innocent daughters, are brutally inſulted) in a Preface, that for dulneſs and licentiouſneſs, exceeds every thing with which even Peter has yet treated his admirers. The Odes as they are called, make ſtill a further ſtep in the climax of groſſneſs and ſtupidity; and are, beſides, ſottiſhly vain.

They are followed by what Peter is pleaſed to call an intereſting Poſtſcript, and, indeed, it is as intereſting as ignorance, impudence, falſehood, malignity, and profaneneſs can render it. Peter Pindar, who has ſubſiſted for theſe twenty years on the miſerable profits of ſcandal and outrage, has taken offence, forſooth, at ſome remarks on himſelf which appeared in a reſpectable publication, which he attributes to a ſet of gentlemen, NOT ONE OF WHOM, WE CAN VENTURE TO AFFIRM, EVER WROTE A WORD IN IT; and he exhauſts all Billingſgate and St. Giles's (the ſcurrility without the wit) in wantonly inſulting, in conſequence of his own blunder, thoſe who probably never yet ſpent a ſingle thought, certainly not a ſingle line

on

on him or his works! It muſt be confeſſed, that Peter's haunts are not very favourable to the attainment of literary intelligence, nevertheleſs, we cannot but wonder at his intolerable ignorance: he is, perhaps, the only ſcribbler in the country, who does not know the reputed author of the publication in queſtion.

Juſt as we were conſigning his ſheets in wearifomeneſs and diſguſt, to "the vault of all the Capulets," the words BRITISH CRITIC caught our eye, and induced us to proceed a few lines further. We too have offended Peter, Heaven bleſs us! And in revenge, this "moſt forcible Feeble" puts himſelf into a parlous paſſion, and calls hard names. Seriouſly, we cannot but congratulate ourſelves extremely on the abuſe of this miſerable man; which convinces us that our humble, but ſincere labours in the cauſe of truth and virtue, have not been altogether ineffectual, ſince they have provoked the hoſtility of one, who has ever ſhown himſelf their inveterate foe.

Very far removed from our enquiries and purſuits, his character was till lately unknown to us, except ſo far as it was developed by his own corrupted pen. Expoſed as it now ſtands to all the world, by more than one detector, we can offer him, in return for his favours, nothing better than our unmitigated ſcorn and contempt.

We forbear to do more than add an act of honeſt duty, in telling the world, that the aſſertion, with reſpect to that moſt reſpected prelate, who has ſo often attracted the malice of Peter, a prelate moſt conſcientious in every diſcharge of his high function, is an atrocious falſehood, which probably Peter very well knew. Can there be a greater combination of meanneſs and profligacy, than to tell a direct lie, and then to qualify it by ſaying, if this is not true I beg pardon?

ART. 19. *Peter not infallible! or a Poem addreſſed to Peter Pindar, Eſq. on reading his Nil Admirari, a late illiberal Attack on the Biſhop of London; together with unmanly Abuſe of Mrs. Hannah More. alſo Lines occaſioned by his Ode to ſome Robin Red-Breaſts in a Country Cathedral. By the Author of Gleanings after Thomſon, or the Village Muſe, &c.* 4to. Cambridge, printed; Cadell and Davies, London. 1800.

Not infallible! Is that news?—What ſtrange hereſy ever attributed any ſpecies of infallibility to Peter? This very young writer has a zeal for what is good, and a deſire to defend piety and merit, in the perſons of Biſhop Porteus, and Mrs. More, but in knowledge of the world he is ſtrangely deficient. He treats Peter as a man of genius, having ſome blemiſhes; as a perſon of general merit, reprehenſible in a few inſtances. But he has been fully and publicly ſhown to be,

——monſtrum nullâ virtute redemptum
A vitiis,——

and his genius was at beſt but the genius of doggerel, and that ſo very ſcanty, that it has long been utterly exhauſted.

This publication is ſo extremely well intended in all its parts, that we ſhould gladly give a ſpecimen of it, could we find one that would be, in any great degree, creditable to its author; but of ſome works the

the moſt favourable method is to praiſe the deſign, and to be ſilent on the execution. Mediocrity is the character of the preſent. From this, and his other productions, the young author before us ſeems to have a moſt eager deſire to write; we will offer him a very friendly piece of advice. Let him read aſſiduouſly for three years before he attempts to write again.

DRAMATIC.

ART. 20. *Indiſcretion, a Comedy, in Five Acts, as performed at the Theatre-Royal, Drury-Lane. By Prince Hoare, Author of the Prize, &c.* 8vo. 80 pp. 2s. Barker, and Stace. 1800.

The ſenſible part of the modern writers for the ſtage, ſeem to be placed in a difficult ſituation between the laws of the regular drama, and the preſent taſte for theatrical performances, which has been undoubtedly vitiated by the introduction of ſhowy trifles, and exotic nonſenſe, eſpecially that of a German origin.

The author of *Indiſcretion*, whoſe pen is well-known to have been employed in various other dramatic performances, has, in our opinion, avoided all extremes with much ſkill. His drama is regular, moral, and inſtructive; yet wants not thoſe ſallies of humour, and changes of ſituation, which give life to the comic ſcene. The following is an outline of the plot.

From the dialogue of the firſt ſcene between Mrs. Goodly, a reſpectable woman, and her daughter Laura, it appears that Julia Burly, in order to avoid a marriage with Captain Maxim, had departed from her father's houſe in company with a Mr. Clermont, who, inſtead of making honourable propoſals, attempted to ſeduce her. Julia having rejected his offers, and become ſenſible of her indiſcretion, fled for protection to Mrs. Goodly, and entruſted her to obtain, if poſſible, an interview with her father. Mrs. Goodly, who had great reaſons to be attached to the Burly family, undertook the difficult taſk, exerted herſelf in behalf of Julia; and the play begins with her telling Laura the ſucceſs of her application to Mr. Burly, and that ſhe was obliged to proceed with great caution, leſt ſhe ſhould exaſperate the irritable temper of the old gentleman.

After ſome heſitation, old Burly is at length prevailed upon to ſee his daughter, and the interview between him and the penitent Julia is extremely well written, and even affecting. Burly ſeems inclined to forgive her; but her refuſal to diſcloſe the name of the man with whom ſhe had eloped, enrages her father to ſuch a degree, that he orders her to quit his houſe.

Clermont, now ſenſible of his fault, and inſpired with honourable love for the virtuous Julia, endeavours, but ineffectually, to diſcover her retreat; while ſhe contrives to put the reality of his repentance to the trial by a ſtratagem. She diſguiſes herſelf as a modern coxcomb,

comb, and, obtaining an interview with Clermont, agitates his feelings by the introduction of general invectives, and apt alluſions to his former conduct. He, not ſuſpecting the preſence of Julia, is ſucceſſively agitated by the various ſentiments of honour and reſentment, of caution and repentance.

A ſimilar ſcheme is adopted by old Burly, who wiſhing to hear how Julia's character ſtood with the young men of her acquaintance, aſſumes, with the aſſiſtance of Mrs. Goodly, the dreſs of an old nurſe. Julia, ſtill in the diſguiſe of a young man, partakes in the interview obtained for this purpoſe, wherein the feelings of Burly are alternately hurt and ſuppreſſed. At length being exaſperated by a variety of ſpeeches, and finding that Clermont, who is alſo preſent, is generally ſuſpected of being the man who had eloped with Julia, he throws off his diſguiſe, and demands ſatisfaction. The latter owns his guilt, atteſts Julia's innocence, and ſincerely offers to atone for his miſconduct, by marrying her, if his repentance may render him worthy of her hand. This conduct, together with other proofs, perſuade old Burly of his daughter's innocence, and the reconciliation is complete.

Another plot is interwoven with this, exhibiting the ridiculous conſequences of the attempt to bring about a marriage by advertiſement; and the characters and ſituations are well calculated to ſhow the abſurdity of it, in the moſt laughable point of view.

A variety of other incidents are intermixed, and the iſſue of the whole is, that Burly conſents to give Julia in marriage to Clermont; and two other matches take place, for which the ſpectator has been duly prepared and intereſted.

With reſpect to the language, and the moral tendency of this piece, we are far from ſeeing any reaſon to find fault; but recommend it, altogether, as ſuperior to the generality of our late dramatic performances.

ART. 21. *The Syſtematic or Imaginary Philoſopher. A Comedy, in Five Acts.* 8vo. 91 pp. 2s. 6d. Jordan Hookham. 1800.

The Imaginary Philoſopher is cured in a very natural and agreeable manner; namely, by the charms of a lively and beautiful woman. This is no uncommon cataſtrophe both in novels and on the ſtage; and we diſcover no novelty in the plot (if it may be called one) of this Comedy. The principal character is heightened far above the bounds of probability; the low perſonages are, we think, in their ſtyle and language, too groſs even for farce; and the play, upon the whole, not ſuch as could, by any alterations, be rendered fit for the theatre. We are certainly among thoſe who diſapprove the "mingling of verſe with proſe" in a comedy; though we are aware it has been practiſed by Sir Richard Steele (in *the Funeral*) and by moſt of our early writers.

NOVELS.

NOVELS.

ART. 22. *Tales, Anecdotes, and Letters; tranſlated from the Arabic and Perſian. By Jonathan Scott.* 12mo. 6s. Cadell and Davies. 1800.

Mr. Scott repreſents in his Preface, that theſe Tales are almoſt verbally tranſlated from an Arabic fragment of the Thouſand and One Nights. We do not think that they equal in ſpirit or intereſt that entertaining work, firſt produced by M. Galland; and they confirm us in the opinion, that what are called the Arabian Nights, muſt not be conſidered as one entire and perfect work, but that there are many compilations under that title, of various degrees of merit, diſperſed in the Eaſt. They are, however, unqueſtionably original, and form a very amuſing volume.

ART. 23. *Bahar-Danuſh, or Garden of Knowledge; an Oriental Romance, tranſlated from the Perſic of Einaut Oollah. By Jonathan Scott.* 12mo. 12s. Cadell and Davies. 1799.

The reader who is curious in Oriental literature, and delighted with the Arabian Nights, and books of a ſimilar deſcription, has doubtleſs heard of, and perhaps knows, "the Tales of Inutulla," tranſlated by Mr. Dow. Mr. Dow publiſhed only a part, and Mr. Scott now preſents the public with a new tranſlation of the entire work. Mr. Scott, who has, beyond all queſtion, talents and learning for more important undertakings, has been induced to employ himſelf on theſe lighter labours, from a want of encouragement to record the operations "of an Akbeer, a Jehaungeer, a Shaw Jehaun, or an Aurungzebe." His Preface is employed in complaints of this kind, with reſpect to himſelf and others, ſome of which the event has proved to be not altogether well founded. We doubt not of the ſale of theſe volumes, and we hope they will produce a remuneration to the author, ſufficient to invite and to enable him to undertake ſome of thoſe larger and more ſubſtantial works, from which he will obtain more extenſive and ſolid reputation. It is the character and diſtinction of genius, at leaſt in various inſtances, to be irritable and impatient; but a long catalogue might eaſily be given of literary individuals, whoſe labours have obtained an adequate, permanent, and honourable reward. Such, we hope, will be ultimately the caſe with reſpect to Mr. Scott.

ART. 24. *The Neighbourhood, a Tale. In Two Volumes.* 12mo. 7s. Black and Co. Leadenhall-Street. 1800.

The Neighbourhood diſplays a great variety of original characters, which are deſcribed in eaſy language, and with a conſiderable ſhare of humour. The ſtyle of the narrative is formed on that of Fielding, and for a time the reſemblance is ſupported with a good deal of ſpirit. But if the true art of the noveliſt conſiſts, as we conceive, in raiſing an

intereſt for a moderate number of characters, and diſplaying them in a variety of lights and ſituations, this part of the taſk is not fulfilled by the preſent author. No intereſt is excited for any perſonage in the piece, and a variety of characters are tranſiently ſhown, rather like the ſucceſſion of figures in a magic lantern, than a picture of regular groups and connected action. The character of Purſling is finiſhed with moſt care, yet even he dies before the novel concludes, and ſtill, at that late period, new perſons are introduced. In its kind, however, the novel has much merit; the reader will go through it with pleaſure, and the author may avow it without a pang.

ART. 25. *The Progreſs of the Pilgrim Good-intent, in Jacobinical Times.* 12mo. 3s. 6d. Hatchard. 1800.

Few works, even of more ſtudied merit, have been ſo popular as the Pilgrim's Progreſs. The honeſt ſimplicity of the ſtyle, the natural contrivance and clearneſs of the allegory, and the ingenuity diſplayed in the incidents, have made it a favourite, almoſt univerſally, with juvenile readers, and a ſubject of pleaſing recollection even to thoſe who no longer recur to it for amuſement. The *Progreſs* of the *Pilgrim Good-intent*, adapted to preſent times, and carried on with conſtant alluſion to the former work, as a true hiſtory, is contrived with abundance of ingenuity: and the illuſtration of the danger which a Chriſtian has to encounter from modern ſeducers, is managed in a manner not inferior to the art of Bunyan himſelf. To ſay that a work will become popular, is to forget the caprice of the public; but that every ſincere Chriſtian will be pleaſed with the deſign and execution of this, we cannot heſitate to pronounce. So good an imitation of an original ſo peculiar cannot often be ſeen, and perhaps ought ſcarcely to be expected.

DIVINITY.

ART. 26. *A Sermon preached at the Viſitation of the Hon. and Rt. Reverend the Lord Biſhop of Ely; at Cambridge, June the 12th 1799. By the Rev. John Haggit, B. D. Fellow of Clare Hall, and Vicar of Madingly.* 8vo. 21 pp. 1s. 6d. Rivingtons. 1800.

We are not admirers of long prefaces, or multiplied notes, to ſermons. In the preface of ten pages to this diſcourſe of twenty, there is little which might not well have been incorporated with the diſcourſe itſelf. An apology is made for the publication of *ſingle* ſermons. The moſt ſatisfactory, and in our judgment the only neceſſary apology is, that they be ſeaſonable and very good. On this ground we think Mr. H. did well in publiſhing this viſitation ſermon; in which, (taking for his text 2 Tim. ii. 15.) he vindicates the clergy from the calumnies of thoſe arrogant ſectaries, who diſtinguiſh themſelves by the excluſive appellation of *Goſpel-Preachers*. Firſt, he ſhows generally, the indiſpenſable neceſſity of enforcing the doctrine of good works, and conſequently the want of judgment, no leſs than

than of candour and charity, in the impugners of the labours of the clergy. He then proceeds to some particular arguments on the same subject; from which we select the following specimens: "In the objections advanced to the mode of preaching, which is said to prevail in the generality of our churches, there is this glaring fallacy, that the objectors seem to take it for granted, that we are addressing an audience whom it is our business to *convert* to the christian faith; than which representation, I will be bold to say, nothing can be more unfounded." P. 12. "In these days, *conversion*, properly so called, however it may be the occasional, is by no means the general office, of the minister of the gospel. Those who have been joining with him in the prayers of the church, who have solemnly announced their allegiance to God the Father, who have repeatedly acknowledged the mediatorial capacity of his blessed Son, who have proclaimed him for their only *Redeemer and judge eternal*; who have on their bended knees besought the presence and assistance of God's Holy Spirit, to their pious offerings of praise and thanksgiving; persons who have thus united with their Minister in the holy office of our church, he considers,—can he do less?—as *believers*, as in possession of the true faith; in a word, as fellow christians with himself; and what remains, but that he be urgent with them in season and out of season, to shew forth that faith in the way which reason and scripture equally declare to be alone profitable to salvation, namely, by *good works?* And is it for thus praying, for thus preaching, that we are subject to the harsh censure of *doling* out vain philosophy, and beggarly elements; nay more, of not preaching the Gospel at all? But be it so, and may that Gospel which we trust we preach, and which God is our witness, it is our most earnest desire to preach, be our consolation." P. 12, 13. "But, it may be said, do I presume to argue from the completeness of our Liturgy, that the great doctrinal points of Christianity are to form no part of our preaching? far from it; in every discourse, they may and ought, generally speaking, to form the ground for the enforcement of the moral duties; and we affirm that he who neglects them, neglects a main incitement to the practice of virtue and holiness. But we argue for a *fair division* of the word of God; we argue, from the great completeness of our Liturgy, on the doctrinal points of Religion, that an ample share of our *discourses* should be devoted to the recommendation of good works, no less than faith, necessary to salvation." P. 18.

ART. 27. *A Sermon preached in the Parish Church of Northleach, Glostershire, at the Visitation of the Worshipful and Reverend James Webster, L. L. B. Archdeacon of Gloster; and published at his Request, and that of several of the Clergy present. By the Rev. J. Hare, A. M. Rector of Coln St. Denys, Gloster, and Vicar of Stratton St. Margaret, Wilts.* 4to. 25 pp. 1s. 6d. Rivingtons, &c. 1799.

Taking for his text Isaiah lii. 7, and declining any prefatory remarks, the preacher enters somewhat abruptly upon his subject: "In

" In this diſcourſe I ſhall endeavour to prove 1ſt. That an eſtabliſhed Prieſthood is ſo agreeable to the nature and reaſon of man, that there is no inſtance of any civilized nation, in which there has not been ſuch an eſtabliſhment. 2dly. That it is expreſsly declared in Scripture, there ſhould be an eſtabliſhed and permanent Prieſthood. 3dly. That in this nation, the eſtabliſhment of the Prieſthood is not burthenſome to the community; but the reverſe. And 4thly. That ſuch an eſtabliſhment has a natural tendency to increaſe the temporal, as well as ſpiritual welfare of the people." P. 3. The 1ſt and 2nd points are proved very ſatisfactorily, by an appeal to profane, and to ſacred hiſtory. Under the 3d head, the meritorious conduct and ſervices of the Engliſh Clergy are aſſerted in ſtrong, and we believe in very juſt terms: " Speaking of them as a collective body, probably on earth there is not a ſet of men more to be reſpected for manners, learning, integrity, loyalty, and piety, than the Engliſh Clergy; or who in general make their duty more a matter of conſcience; conſidering their number, and as the apoſtles ſaid to Lycaonians, " We are men of like paſſions with you," how few of the Engliſh Clergy are of reproachable character; and how many of them there are, who take pleaſure in their profeſſion; conſidering it as no irkſome taſk either to inſtruct their poor pariſhioners, to inſpect their Sunday-ſchools, or to perform any other part of their duty; who take a real delight in relieving every ſpecies of diſtreſs in their pariſhes, and make it an object of their ſerious attention, to improve the condition of their pariſhioners as much as poſſible." P. 11. " Upon the whole I apprehend it may be confidently aſſerted, that the duty both of the higher and lower orders of the Clergy, of this kingdom, is performed generally throughout the nation in ſuch a manner, that they well deſerve, and fairly earn the emolument they derive from it, and indeed a great deal more than many of them receive." P. 12. The average annual income of the Clergy, (whoſe number is ſuppoſed to be 18000 perſons) is computed to be 88l. 10s. for each perſon. It is ſhown, that the prieſthood is ſo far from being burthenſome to this country, that even in a pecuniary light " the community (at leaſt the lower claſſes of it) are in this very ſenſe gainers by ſuch an eſtabliſhment. Every one the leaſt converſant in the buſineſs of human life, muſt know, that if the total income before mentioned was not paid to the Clergy, it would neither add to that of the farmer or labourer; it would be in addition to the incomes already poſſeſſed by the nobility and gentry of this country; and is there any man who has conſidered the ſubject, who has conſidered the uſual way of life of the nobility, gentry, and of the Clergy of this kingdom, who has conſidered that the Clergy for the moſt part reſide conſtantly in the country, are witneſſes to the wants of the poor, and in general deſirous to relieve them; and that the nobility and gentry, frequently from their duty in parliament and other cauſes, reſide but a ſhort time at their country ſeats, and from their elevated ſtation in life, and the high rank in which they move, either cannot be, or at leaſt are not, ſo intimately acquainted with the diſtreſſes of the poor; is it at all likely, if this 1,742,000l. which are paid to the Clergy at large, was added to the eſtates of our nobility and gentry, that

that they either would, or could, ſo beneficially appropriate as much of that income, in charity to the poor, as is at preſent appropriated of it by the Clergy." P. 15. The tendency of this eſtabliſhment to increaſe the *temporal* welfare of the people is then ſhown, by the ſervices which their education enables them to render to their own pariſhes, to thoſe adjoining, and often to the kingdom at large. Among theſe ſervices are ſpecified thoſe of juſtices of the peace, preceptors of youth, arbitrators, truſtees, adviſers in domeſtic difficulties, and in parochial concerns, friends to the poor, and improvers of the external manners of the yeomanry and peaſantry. In a note at p. 16, the objection is well anſwered, "that the office of a juſtice of the peace, is of too temporal a nature, to be ſuitable to the ſpiritual profeſſion of a Clergyman." In truth the laity, in many diſtricts, are ſo averſe to the great and increaſing labours of this office, that the ſervices of the Clergy are called for by the ſtrongeſt neceſſity. Laſtly, the *ſpiritual* advantages which the prieſthood communicates to the people, are juſtly ſet forth. The whole diſcourſe is well calculated to convince the laity, of the uſefulneſs and neceſſity of a prieſthood; and to inculcate upon the Clergy a ſtrong ſenſe of the various and important duties, which they are bound or expected to perform.

ART. 28. *A Charge delivered at the Viſitation of the Archdeaconry of Salop, in the Diocese of Lichfield and Coventry, in May, 1800: and publiſhed by Deſire of the Clergy. By John Chappel Woodhouſe, M.A. Archdeacon, and Canon Reſidentiary of Lichfield.* 8vo. 18 pp. 1s. Longman.

This Charge may be conſidered as an official paper, illuſtrating by example the duty of an Archdeacon. Mr. Woodhouſe has gone through the diſtrict entruſted to his care; he has aſcertained the number of churches and chapels, and compared them with the extent of the archdeaconry; he ſtates the number of thoſe which were in complete repair, and of thoſe to which more or leſs improvement was required or ordered; the condition of the parſonages, the proportion of reſidence, the regulation of the duty, and the number of Diſſenters. On all theſe points, we ſee with pleaſure that the report is favourable. The Archdeacon then proceeds to ſhow how moderate, even in this diſtrict, which in clerical property is comparatively rich, is the amount of eccleſiaſtical revenues, and how unprofitable, as well as impolitic and unjuſt, would be that ſpoliation of it, which democratic avarice might ſuggeſt. The utmoſt income of a clergyman there, if equally diſtributed, would be 200l. and the ſhare of each individual, if divided among the inhabitants, would be about 5s. 7d. The character of this Charge is that of plain and unaffected utility. It exhibits no flouriſhes of language; and the inferences drawn from the facts eſtabliſhed in it, all tend to promote the practice of religion, the good regulation of the church, and the benefit of the public.

ART.

ART. 29. *A Sermon on the Death of the Right Honourable Earl and Viſcount Howe, preached in the Garriſon Chapel, Portſmouth, Auguſt 11, 1799. By the Rev. John Davies.* 4to. 17 pp. Mottley, Portſmouth. 1800.

A train of reflections on mortality, not ſo trite as the nature of that topic might lead us to apprehend, ſerve for an introduction to ſome very juſt encomiums on the late Lord Howe. A few important paſſages of his life are mentioned in the Sermon, or ſubjoined in the notes, and the whole forms an honourable tribute of reſpect to a commander, whoſe name the country will ever view with reverence and gratitude.

ART. 30. *A Sermon preached before John Sayer, Eſq. Commiſſary for the Parts of Surrey, and the Clergy of the Deaneries of Southwark and Ewell, in Surrey, at the annual Viſitation, holden at Kingſton upon Thames, on the 29th of May, 1800; and publiſhed by their Deſire. By William Foſter, D. D. Fellow of Eton College, Vicar of Kew and Peterſham, and Chaplain in Ordinary to his Majeſty.* 4to. 2s. Payne. 1800.

This is a plain, manly, and dignified diſcourſe, from 1 Pet. ii, 17, in which the four precepts, namely, "honour all men, love the brotherhood, fear God, honour the king," are ſeparately and diſtinctly enforced. We ſhould be glad to give a larger extract, but the following ſentiment is too much in uniſon with our own to be omitted. "You may reſtrain on any occaſion the active principles of motion in the body, but you cannot reſtrain by any human power the natural and impaſſive freedom of the mind. It follows, therefore, that as we can ſuffer no violence in this reſpect, ſo we can have no juſt reaſon of complaint. For though our private judgment is, and muſt be free, yet the open avowal and public exerciſe of it is not, and certainly ought not to be, equally unreſtrained. Though we cannot be prevented from forming this or that opinion in certain points, yet we may be prohibited and ought to be ſo, even by ourſelves, from attempting to make that the univerſal ſtandard of right and wrong to other men. A private opinion, while confined to the man himſelf who entertains it, has it is allowed, and muſt have the moſt complete liberty; but when it proceeds to affect others, it then becomes a public act, conſequently like other actions touching the public, is then as it ſhould ſeem, ſubject to public authority, to inhibition and reſtraint."

The whole diſcourſe is in the ſame ſtyle of manly argument; and the circumſtance of the King's preſervation from an aſſaſſin, is pertinently introduced at the concluſion.

ART. 31. *A Diſcourſe delivered in the Church of Almondbury, in the Weſt Riding of the County of York, May 16, 1799, at the Conſtitution and Dedication of the All-Manns Lodge of Free and Accepted Maſons. By the Rev. Richard Munkhouſe, D. D.* 8vo. 1s. Hurſt. 1799.

A very ſuitable and ſenſible Diſcourſe, from Matt. v, 16, Let your light ſo ſhine before men. The concluding part is more immediately addreſſed

addreſſed to the Society of Maſons, who are earneſtly enjoined to examine ſtrictly into the moral characters of thoſe whom they admit among them, and are zealouſly recommended, " cordially to ſupport the reaſonings, and ſtrengthen, as much as poſſible, the hands of government.

ART. 32. *Additional Evidences of the Truth of Chriſtianity; in Two Viſitation Sermons. By George Law, M. A. Prebendary of Carliſle.* 4to. 2s. Faulder. 1798.

We regret ſincerely that two Sermons, which are ſo importantly calculated to promote the cauſe of order and religion, ſhould have been accidentally miſlaid. We have been exceedingly pleaſed with the ſpirit and argument of theſe compoſitions; and truſt that it is not too late for our recommendation to promote their more extenſive circulation.

MILITARY.

ART. 33. *A Treatiſe on the Duty of Infantry Officers, and the preſent Syſtem of Britiſh Military Diſcipline; with an Appendix. By Thomas Reide, Eſq. Captain in the Loyal Eſſex Regiment of Fencible Infantry.* 3s. Egerton. 1799.

ART. 34. *The Regimental Companion, containing the relative Duties of every Officer in the Britiſh Army, and rendering the Principles of Syſtem and Reſponſibility familiar. By Charles Jones, of the 60th Regiment of Foot, late Captain in the North York Militia.* 5s. Egerton. 1799.

In a former review of publications on ſimilar ſubjects, we ſuggeſted a wiſh, that Symes's Military Inſtructions, which we have always conſidered as one of the moſt perfect and moſt comprehenſive books of the kind, might be reviſed and adapted to the preſent ſyſtem. In the two treatiſes which are now before us, we find the plan purſued which Captain Symes originally adopted, though in a more compreſſed and leſs expenſive form; and we therefore recommend them, as containing a fuller and clearer body of inſtructions than moſt of the books on thoſe ſubjects which we have lately peruſed. We cannot however but regret, that the ſtamp of authority is not given to them by the approbation of the Commander in Chief, or the Adjutant-General. The firſt of theſe treatiſes relates only to the infantry, and contains very ample and clear regulations for the conduct of that ſervice. Mr. Jones's treatiſe is on a more comprehenſive ſcale, and exhibits the whole of the preſent ſyſtem of arrangement and management of the Britiſh army. The author's profeſſed object is, " to lay the groundwork of an annual Repoſitory of ſuch materials, as every officer will find it his intereſt to know; and without which, even General Dundas's ſyſtem cannot be wholly accompliſhed."

We

We cannot coincide with Mr. Jones, in the opinion he has given relating to the formation of meſſes for the officers. The familiarity among the different ranks which a meſs introduces, is highly detrimental to the diſcipline of the army; and the encouragement which is given to ebriety and diſſipation, by the aſſemblage of a great number of young men, whoſe vivacity and convivial talents render them an eaſy prey to thoſe vices, has been found to be a very ſerious and ruinous evil. We believe the ſyſtem of meſſing has been diſcouraged in moſt, and abſolutely proſcribed in many of the armies of Europe. It did not exiſt under the old government of France, and was ſtrictly forbidden in the Auſtrian ſervice, in which the different degrees of officers aſſociate very little together.

ART. 35. *Inſtructions for Huſſars, and Light Cavalry acting as ſuch, in Time of War. A Tranſlation.* 2s. 6d. Egerton. 1798.

The author informs us, that theſe Inſtructions came into his hands in manuſcript; but he does not tell us by whom, or in what language they were written. The book however will be found to be a very uſeful companion for officers who command detached bodies of huſſars, or light cavalry on ſervice, as the Inſtructions are compriſed in a ſmall compaſs, and digeſted under heads applicable to moſt ſituationt which may occur in a ſervice of this nature. It muſt be allowed that they are not very novel, as the greater part, if not the whole, may be found in a book, entitled the Partizan, or the King of Pruſſia's Military Inſtructions.

POLITICS.

ART. 36. *Subſtance of the Speeches of Lord Auckland, in the Houſe of Lords, May the 16th and 23d, 1800, in ſupport of the Bill for the Puniſhment, and more effectual Prevention, of the Crime of Adultery.* 8vo. 38 pp. 1s. Wright. 1800.

To pronounce on public meaſures, and political queſtions, is not certainly the regular province of critics: yet when ſuch topics are offered to our notice, it is natural to form, and allowable to deliver, an opinion. On the ſubject now before us, we will only ſay, that the bill which theſe Speeches profeſs to defend, appears to have had a great and beneficial object in view, and to have been adopted in the Houſe of Peers by a majority; in which were included many highly reſpectable and venerable characters. Theſe Speeches of Lord Auckland (which for convenience are moulded into one) contain an able defence of the bill propoſed, and (to us at leaſt) a ſatisfactory refutation of ſome of the principal arguments urged againſt it.

"The leading and principal objection," ſays the noble Lord, "ſeems to be, that, by reſtraining the intermarriage of the offending parties, the woman is put out of the protection of the only man to whom ſhe can look up to preſerve her from degradation and infamy; and

and that ſhe is placed in the alternative between celibacy and libertiniſm. Some Noble Lords have been pleaſed to add, that ſhe is thereby forced into a ſtate of proſtitution.

"Is it then a concluſion to be avowed, admitted, tolerated and ſanctioned, in plain and coarſe Engliſh, that whenever a woman ſhall think proper to prefer another man to her huſband, your Lordſhips, the hereditary guardians of the welfare and well-being of the people, are to contaminate the truſt repoſed in you, and to ſay to ſuch a woman, "Your plea is, or at leaſt ſuch is the plea of your officious defenders, that if you may not be permitted to form a ſecond contract with the man by whoſe ſeduction you have broken your firſt contract, you muſt naturally and neceſſarily abandon yourſelf to proſtitution. Your plea is moſt unprincipled; your paſſions are moſt depraved; but you ſhall be gratified. You have broken a ſacred and ſolemn vow, made in the preſence of your family and friends; but we will enable you, by a legiſlative act of ours, to go back unbluſhingly to the altar, which you ought to approach with agony and horror. Come again to us as ſoon as you ſhall feel diſpoſed to quit this ſecond huſband, and to take a third: we ſhall be ready *toties quoties* to authorize you to change the partners of your iniquity." My Lords, if the claim may not fairly be carried to this extent, it is falſe and good for nothing. The mere ſtatement is ſo diſguſting in every point of view, and is ſo degrading to the ſex which ought to be the object of our juſt pride and affectionate protection, that I ſhall quit it without farther remark." P. 22.

The reſt of the Speech is equally argumentative and energetic, and does credit to the talents, as well as principles, of the noble Peer by whom it is ſaid to have been delivered.

ART. 37. *Subſtance of the Biſhop of Rocheſter's Speech, in the Houſe of Peers, Friday, July* 5, 1799, *in the Debate upon the ſecond Reading of the Bill to prohibit the trading in Slaves, on the Coaſt of Africa, within certain Limits.* 8vo. 1s. Robſon. 1799.

This very ſpirited Speech, as it cannot be peruſed without great impreſſion, muſt neceſſarily have produced a ſenſible effect upon its illuſtrious hearers. It is full of ſound and convincing argument; but, unfortunately, the queſtion remains as it was; and the unhappy Negroes continue in that "condition of ſubjection, to which man cannot without injuſtice be degraded."

ART. 38. *Forethoughts on the general Pacification of Europe.* 8vo. 104 pp. 2s. Wright. 1800.

It is the misfortune of thoſe authors who ſpeculate on the proſpect of peace, that, even while they are writing, a change of circumſtances may place the ſubject in ſome point of view wholly different from that in which they regarded it. General principles may indeed be laid down; but the modification of thoſe principles muſt, in ſome degree, be ſubſervient to events, which may render a ſtrict adherence to them impracticable.

The

The writer before us lays down, as a ſelf-evident propoſition, "that no *real* advantage can ariſe from any negotiation, to the great and deſirable object of general peace, until it ſhall *diſtinctly appear* that thoſe cauſes have ceaſed to operate, which originally produced the war, and by which it has ſince been protracted."

The general peace, which is to terminate the preſent conflict, *muſt*, he thinks, conſtitute a criſis at leaſt equally important with the famous peace of Weſtphalia; and "the fabric of Europe muſt be relaid on its baſe." The true cauſe of the convulſions which it is propoſed to allay is, he declares, no other than "the conflict occaſioned by the action of the new principles of diſſolution, contending againſt the ancient principle of coheſion." He therefore recommends a reviſion of the law of nations, for the purpoſe of coercing thoſe principles by ſome grand federal act.

After enlarging on the idea thus thrown out, and purſuing it through its general conſequences, he next adverts to the terms that ſhould be required; the principal of which he ſtates to be, the abandonment of the Netherlands by France; as the poſſeſſion of that territory by the French Republic, is pregnant with danger to the liberties of Europe.

In order to preſerve, as long as the nature of man will permit, the peace which he ſuppoſes to be thus effected, and prevent the occurrence of future wars, the author propoſes, that, "in ſome convenient and central part of Europe a public miniſter from every ſtate ſhould reſide, conſtituting a *permanent congreſs*, and furniſhing a common centre and public organ to the great ſociety of nations." This ſuggeſtion is enforced by ſome ſtrong arguments. "As a middle term between the ſecret intrigues of cabinets and open rupture of war, the author thinks it would be of particular importance, and have the moſt ſalutary tendency to prolong the duration of peace, by accumulating difficulties againſt the recurrence of war."

It is not our buſineſs, eſpecially under the preſent circumſtances, to decide on the practicability or utility of this writer's ſuggeſtions; but we may ſafely recommend his work as well intended, and certainly not ill written.

ART. 39. *Thoughts on the Letter of Buonaparte, on the Pacific Principles and laſt Speech of Mr. Fox. By a Suffolk Freeholder.* 8vo. 31 pp. 1s. Bickerſtaff. 1800.

The Suffolk Freeholder (whoſe political writings we have before had occaſion to notice, and to praiſe) attacks Mr. Fox, on many parts of his conduct, with neat ſarcaſms, and occaſionally with forcible remonſtrances. His congratulations on the harmony of ſentiment between the Great Conſul and the Great Leader of Oppoſition, on the origin of the war (contrary to the expreſs confeſſions of all the former rulers of France) are a proof of the former. We will give a ſhort inſtance of the latter. After reprobating Mr. Fox's denial, that "previous to the commencement of hoſtilities any ground had been held out upon which peace could be preſerved," and reciting the preciſe

cise terms which had been stated by Lord Grenville to Chauvelin, he thus proceeds in his statement:

"He begged to be understood, once for all, that he was not the defender of the external or internal politics of the French revolution; they were all bad, bad as those of the House of Bourbon; her language was Bourbon like, her actions most Bourbon like.

"And is Mr. Fox's ardent admiration of the French revolution come at last to this? Is the constant theme of his most lavish panegyric, "the most stupendous and glorious edifice of liberty, which had ever been erected on the foundation of human integrity in any time or country," no more than a Bourbon tyranny? Is the republic, one and indivisible, a detested despotism? and the mask, if she ever wore it, completely thrown away? It is, and the monster appears in all her deformity. And yet Mr. Fox, like a lover who doats upon an unworthy object, cannot, will not, shake off an attachment, which he knows degrades and disgraces him, nor emancipate himself from the shameful bondage: he extenuates all her crimes, he palliates all her atrocities." P. 21.

After giving this example, we will only add, that the rest of this little tract is written with the same spirit; and we have no doubt that the author, had he chosen, might have furnished a more complete answer to Mr. Fox's Speech.

ART. 40. *Observations upon the Introduction to the Third Part of the Copies of Original Letters from the French Army in Egypt.* 8vo. 52 pp. 1s. 6d. Debrett. 1800.

The object of this publication is, to discredit the spirited Introduction alluded to, partly by cavilling at a few of the expressions, partly by attempting to show an inconsistency in some of the assertions, and partly by combating the opinions contained in it. In these attempts the writer displays some ingenuity, but does not, in our opinion, meet the true question, which arose on the late overtures of Bonaparte to the British government; which is, "whether it was incumbent on ministers instantly to close with his offers of a separate peace, made the moment after he had been installed in his usurpation?" To prove the affirmative, this writer argues, that the Corsican adventurer "having arrived at the summit of power, is of all others the most interested in preventing the continuance of a revolutionary system." It is impossible, on reading such an argument as this, not to ask, whether his predecessors, the five Directors, had not at one period (apparently at least) attained the summit of power? and whether *their* sincere disposition to an equitable and permanent peace will be asserted even by the writer before us? We would also ask of this writer, whether it is quite so certain that the ambition of such a man as Bonaparte (Nil actum reputans dum quid supereſſet agendum) will always consider his rule over the French nation alone as "the summit of power"? Many more remarks arise from the perusal of this pamphlet, and very satisfactory answers might be given to the questions proposed in it; but it will be sufficient generally to state, that it has the slippancy of style which the

writer

writer imputes to his antagoniſt, without diſplaying one half of his abilities; and, as a ſpecimen of *impartiality*, that he deſcribes Bonaparte not only as "a *character* who has raiſed *himſelf* by a rare and almoſt unexampled aſſemblage of *great* and energetic qualities," &c. but as having, "in the treaties of Leoben and Campo Formio, given unequivocal proofs of the ſincerity of his profeſſions for peace." We did not expect that the warmeſt admirers of the French Revolution (among whom this writer may be ranked) would have appealed to theſe treaties, even if they had not been broken by the French themſelves, as examples of moderation, love of equity, or the deſire of a *permanent* peace.

MISCELLANIES.

ART. 41. *Hiſtory of Catharine II. Empreſs of Ruſſia, by J. Caſtera; tranſlated from the French by Henry Hunter, D. D. Embelliſhed with Thirteen Portraits, and a View of the Fortreſs of Schluſſenburgh.* 8vo. 10s. 6d. Stockdale. 1800.

The original of this work has obtained ſome celebrity abroad; but the more elaborate and entertaining production of Mr. Tooke, in three large volumes, which has paſſed through three editions, ſeems to have made this publication unneceſſary. We are compelled to add, that, conſidering the price, we never ſaw a work ſo little entitled to praiſe with reſpect to the paper and engravings, both of which are very inferior indeed. The Hiſtory, however, is very entertaining in itſelf, and the tranſlation not ill executed. It bears, nevertheleſs, marks of haſte; as, for example, p. 574, "He commanded to place on the coffin of that Prince the Imperial Crown, which he had brought expreſsly for the purpoſe from Moſcow." P. 378, "There was a particular mode of *ouſting* him," &c. &c.

ART. 42. *The Annual Necrology for* 1797–8, *including Articles alſo of neglected Biography. Vol. I.* 8vo. 7s. Philips. 1800.

The object of this publication is unexceptionably good, and is profeſſedly in imitation of thoſe Obituaries, which are annually publiſhed in Germany and France; but is ſo far preferable to theſe, that it takes in an account of unnoticed individuals, who ought not wholly to be paſſed over. This idea of neglected Biography is novel, and, in ſkilful hands, may be made the vehicle of much intereſt and amuſement. The whole is an entertaining volume; and the lives beſt written are thoſe of Bruce, Dr. Kippis, and Dr. Farmer. That of Wilkes alſo is entitled to reſpect; but many exceptionable things might be pointed out in the life of Mrs. Wolſtonecraft. We ſhould readily have given a ſpecimen, but for want of room: we hope, however, to ſeek the work continued, when it will certainly receive that mark of our attention. The book is indifferently printed, and on very vile paper; which, in theſe times

times of elegant typography, muſt not be wholly diſregarded, particularly with reſpect to books that merit a permanent place in libraries.

ART. 43. *Obſervations upon the Town of Cromer, conſidered as a Watering Place; and the Pictureſque Scenery in its Neighbourhood. By Edmund Bartell, Jun.* 8vo. 3s. 6d. Hurſt. 1800.

We have been ſo exceedingly gratified by this little ſketch, that we cannot help regreting that the author did not fulfil his original purpoſe of ſubjoining ſome views of the delightful ſcenery round Cromer. Mr. Bartell appears to have obſerved the ſcenes which he deſcribes, with a poet's feeling, and a painter's eye: and we hope the ſale of this volume, which every one who viſits Cromer will neceſſarily purchaſe, will induce him to oblige the public with a more elaborate and finiſhed work on the ſubject. The view of Cromer annexed is very faithful, and certainly very elegant.

ART. 44. *The Balnea, or an impartial Deſcription of all the popular Watering Places in England, interſperſed with original Sketches, and incidental Anecdotes, in Excurſions to Margate, Ramſgate, Tunbridge-Wells, Brighton, &c. &c. With Obſervations on ſeveral ancient and reſpectable Towns and Cities leading to the above remarkable Places. By George Saville Carey.* 12mo. 3s. Weſt. 1799.

The title-page, which, alas! is often the caſe, promiſes a great deal too much; but the publication itſelf will be found a convenient and not unentertaining manual for thoſe who viſit the public watering places.

ART. 45. *Narrative of the Deportation to Cayenne, and Shipwreck on the Coaſt of Scotland, of J. J. Job. Aimé; written by himſelf. With Obſervations on the preſent State of that Colony and of the Negroes, and an Account of the Situation of the deported Perſons at the Time of his Eſcape.* 8vo. 5s. Wright. 1800.

This is to be conſidered as the ſequel to three other publications on the ſame ſubject, all of which we have ſeverally noticed. The firſt was Carnot's Vindication of himſelf; the ſecond, Ramel's Narrative of the Deportation of Barthelemy, Pichegru, &c.; the third, Secret Anecdotes of the Revolution of the 18th Fructidor. They unqueſtionably form together a curious body of evidence of perfidy, cruelty, and tyranny, without example. This is by no means leſs entitled to attention than the other publications which went before it; and the horrible liſt at the end, of the perſons deported, of which by far the greater part miſerably periſhed in a peſtilential climate, cannot be peruſed without a mixture of indignation and horror.

ART.

ART. 46. *Providence displayed, or the remarkable Adventures of Alexander Selkirk, of Largo in Scotland, who lived Four Years and Four Months by himself in the Island of Juan Fernandez, from whence he returned with Captain Woodes Rogers of Bristol, and on whose Adventures was founded the celebrated Novel of Robinson Crusoe; with a Description of the Island, and an Account of several other Persons left there, particularly William, a Mosquito Indian, and Captain Davis's Man; including brief Memoirs of the famous Captain William Dampier. To which is added a Supplement, containing the History of Peter Serrano, Ephraim How, and others, left in similar Situations. By Isaac James.* 12mo. 3s. Matthews. 1800.

These are publications with which criticism has little to do; they have appeared again and again, the delight of childhood, and the amusement of riper age. The present has not much to recommend it in its outward appearance; and we think that, all things considered, too great a price is put upon it.

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Les Plantes, poème par* René Richard Castel, *professeur au Prytanée Français. 2e. édition revue, corrigée et augmentée, ornée de 5 jolies figures en taille-douce.* 1 gros vol. in 18vo, imprimé par Didot jeune, sur grand raisin fin, 3 fr. où sur gr. raisin vel. superfin satiné, 6 fr. Paris.

The Poem of the Plants has been greatly applauded on account of its plan, the lively descriptions which it contains, the elegance and sweetness of its versification. This second edition is likewise recommended by considerable additions and corrections.

The Notes also, which the nature of the subject required, present a variety of information, written in a style, which renders them worthy of the poem. *Espr. d. Journ.*

ART. 48. *Oeuvres complettes de* Claudien, *traduites en François pour la première fois, avec des notes mythologiques, historiques, et le texte Latin.* 2 *Vol.* 8vo. of about 500 pp. each. Paris.

Of the Poems of *Claudian*, those which are the most esteemed are his Satire against Rufinus, that against Eutropius, the Rape of Proserpine, the poem in which he celebrates the Consulship of Honorius, and the Epithalamium to the Empress Maria (the wife of Honorius, and daughter of Stilico).

It

It is certainly *Claudian's* poem on the *Rape of Proſerpine* which has led ſome critics to regard him as the heroic poet who came the neareſt to *Virgil*; though the diſtance between them be ſtill very conſiderable. The ſame may be obſerved concerning ſome parts of his eulogium on Honorius, and of his epithalamium to the Empreſs Maria, whilſt there are others which diſgrace them, and in which the falſe taſte of the age appears. Theſe defects, however, are by no means ſo numerous as the beauties, and *Claudian* will unqueſtionably always hold an honourable place among thoſe Latin authors who have preſerved the purity of their language, and of their poetry, in the midſt of a barbarous age.

Some ſpecimens will ſuffice to give an idea of the merit of the tranſlation. The beginning of the Satire againſt Rufinus is very remarkable in the turn of the expreſſion. It is here given in the ſame verſion as it was inſerted ſeven years ago, in the *Almanach des Muſes*. This tranſlation being in verſe, appears to us, on that account, to be preferable to that in proſe, and better adapted to repreſent the beauties of the original.

" Souvent, je l'avouerai, j'ai douté ſi la terre
Occupoit les regards du Maître du tonnerre,
Ou ſi, frêles jouets d'un pouvoir incertain,
Nous n'avions d'autres dieux qu'un aveugle deſtin.
Tantôt de l'univers l'harmonie éternelle,
Et des jours et des nuits l'enchaînement fidelle,
Le retour des ſaiſons qui partagent les ans,
La barrière impoſée aux flots obéiſſans,
Tout ſembloit m'atteſter un arbitre ſuprême.
J'imaginois alors que la main d'un Dieu-même
Prodiguoit aux humains, pour orner leur ſéjour,
Et les fruits de la terre et les flammes du jour,
Dirigeoit le ſoleil dans ſa vaſte carrière,
Et prêtoit à Phébé les rayons de ſon frère,
Régloit de l'Océan le lit déterminé,
Et notre globe enfin ſur ſon axe incliné.
Tantôt je méditois avec inquiétude
Du deſtin des mortels l'obſcure incertitude :
Je diſois : dans ces lieux le juſte eſt abattu,
Et le bonheur du crime inſulte à la vertu.
Mon cœur, épouvanté de cette horrible image,
A la religion dérobant ſon hommage,
Voyoit dans l'univers l'ouvrage du haſard,
Formé ſans prévoyance et gouverné ſans art ;
J'oſois, des Immortels accuſant la puiſſance,
Douter de leur juſtice ou de leur exiſtence.
Mais enfin, terminant ce doute injurieux.
Les trépas de Rufin vient d'abſoudre les Dieux."

In the ſame Satire againſt Rufinus, the poet ſuppoſes that Alecto holds a council with the other Furies, for the purpoſe of finding a

monſter capable of deſolating the empire by his avarice and his thadneſs. Megaera is immediately provided with one.

" C'eſt Ruſin," ſays ſhe, " des bras de ſa mère, il tomba dans mes bras....Mes ſerpens façonnèrent de leur triple langue ſes membres flexibles. Seule je l'ai formé à l'art de tromper et de nuire. Il ſait, ſous un voile impoſteur, cacher ſes ſentimens, déguiſer ſes forfaits, et, le ſourire ſur les lèvres, ourdir une trame criminelle. L'avarice et la cruauté fermentent dans ſon cœur. Vainement, pour étancher ſa ſoif, le Tage orgueilleux préſenteroit à ſa bouche une onde étincelante. Le Pactole qui coule ſur un ſable doré, l'Hermus même épuiſé l'irriteroit encore....Mais pourquoi ces diſcours inutiles? Seul, il a tous les crimes partagés entre nous."

Nothing can be better contraſted with the preceding paſſage, than the Epithalamium to the Empreſs Maria. We ſhall extract from it the deſcription of the habitation of Venus in the Iſle of Cyprus. (Tom. i, p. 300).

" La, jamais l'hyver ne s'arma de neiges et de frimats....A l'abri de l'inclémence des ſaiſons et des nuages jaloux, à la faveur d'un printems éternel, on ſacrifie ſans ceſſe au plaiſir, à Venus. Une vaſte plaine en couronne le ſommet: ſes contours ſont bornés d'une haie d'or, impénétrable à l'audace humaine. Vulcain acheta, dit-on, à ce prix les voluptueux baiſers de la déeſſe. L'habitant de cette enceinte fortunée, le Zéphyr ſeul la féconde de ſon haleine amoureuſe, et la fleur éclot ſans culture étrangère. Là, verdit un boſquet touffu. Avant d'y pénétrer, l'oiſeau, ſous les yeux de Vénus, tire de ſon goſier des accords harmonieux. Vénus a-t-elle ſouri? l'oiſeau voltige ſous ces délicieux ombrages. Objet des dédains de la Déeſſe, l'oiſeau diſparoît dans les airs. Les arbriſſeaux ſéconds n'y croiſſent, n'y vivent que pour aimer. Le palmier, pour s'unir, tend ſes rameaux vers le palmier; près du peuplier, le peuplier brûle et ſoupire: le plane redit au plane ſon ardeur; et par les frémiſſemens de ſon feuillage, l'aulne exprime à l'aulne ſes deſirs. Deux ſources y promènent, l'une des ondes douces, l'autre des ondes amères, où le poiſon ſe confond avec le miel. Sur ces bords, folâtrent des eſſaims d'Amours enfans des Nymphes....Là, réſident encore la licence ſans entrave, le dépit facile à calmer, les veilles humectées du jus de la treille, les larmes novices encore, la pâleur dont s'embellit le teint des amans, l'audace tremblante à ſes premiers larcins, la crainte mêlée d'eſpoir, la volupté ſoucieuſe, les parjures, volages enfans du plaiſir, et la jeuneſſe active et folâtre qui ferme à l'impuiſſante vieilleſſe l'entrée de ce bocage."

Some of the Pariſian journaliſts, in giving an account of this tranſlation, have very much extolled the character of *Claudian*; they have pretended that, if he had not been tranſlated into French before, it was doubtleſs becauſe he had ſhown himſelf the rigid cenſor of perverſe miniſters, and of a corrupt government. But they have forgotten to obſerve that *Claudian*, before he attacked Ruſinus, prudently waited for the time of his puniſhment; and that this poet praiſed, in the moſt ſervile manner, Honorius, a prince who, according to a French hiſtorian, *fut exempt de vices, mais eut tous les défauts.* We do not ſpeak of the connection of *Claudian* with Stilico, or rather of his entire adherence

herence to this miniſter, accuſed by hiſtorians of having ultimately conſpired againſt his ſovereign. On this ſubject, however, ſome doubts have been raiſed. It muſt likewiſe be remembered, that Stilico had begun by rendering important ſervices to his prince and to his country; it was at this time that *Claudian* attached himſelf to him.

Spectat. du Nord.

ART. 49. *Elémens de Grammaire générale appliqués à la langue Françaiſe*; *par* R. A. Sicard. 2 Vols. *in* 8vo. Paris.

This work is divided into *two parts*, each forming one volume. The firſt treats of the different ſorts of variable words; the ſecond of invariable words, and compriſes the principles of ſyntax and of conſtruction.

Each *part* is divided into *chapters*, and each *chapter* followed by a correſponding *leſſon*. In the chapters are explained, in an analytical manner, all the ideas announced by the title. The correſponding leſſons preſent, according to ſynthetic order, and in a particularly familiar ſtyle, a recapitulation, by queſtion and anſwer, of the ſubſtance of the preceding chapters. Thus is the work equally adapted to the uſe of thoſe who wiſh to learn, and of thoſe who wiſh to teach.

The doctrine of grammar is, in ſeveral parts of this work, reduced to a wonderful degree of ſimplicity. The author has introduced into it formulæ entirely new, ſuited to the inſtruction of perſons born deaf and dumb, and intended to ſhow clearly to the eyes what long reaſonings would not, without great difficulty, make intelligible to the mind.

An Advertiſement placed at the head of the book promiſes the ſpeedy publication of the important work, about which Mr. *S.* has been employed for thirty years, on the art of inſtructing perſons born deaf and dumb. This work will be of great uſe, not only to perſons of this deſcription, but likewiſe to mankind in general. The new ſyſtem of ſigns which he has laid down, will be conſidered as an analytic method added to thoſe which we already poſſeſs in our articulate languages, and may ſerve not only to regulate them, but likewiſe to ſupply their defects. The French journaliſts ſpeak of them as likely to contain a new principle of perfect paſigraphy, and even of a philoſophical and univerſal language. The author, however, whom even the monſters of the 2nd of September ſpared, as the reſtorer of human nature, is ſtill treated by the national authority, as an enemy to ſociety.

Eſpr. d. Journ.

ART. 50. *Des anciens Gouvernemens fédératifs, et de la légiſlation de Crète (par* Sainte-Croix), 1 vol. *in* 8vo. Paris.

The object of the firſt of theſe Diſſertations is to oppoſe an error by which the learned had been miſled, to the preſent time, and of which *Fréret* was firſt aware.

" L'idée qu'on s'étoit faite de la nature du pouvoir des amphictyons de la Grèce, méritoit d'autant plus d'être réfutée, qu'elle eſt devenue la ſource de beaucoup d'erreurs, non-ſeulement ſur le gouvernement et la politique des peuples toujours déſunis de cette contrée, mais encore

ſur les cauſes générales et particulières de leur proſpérité peu durable et de leur malheur ſouvent plus réel qu'apparent."

The ſecond Diſſertation treats of the legiſlation of Crete, in which the author, after having ſhown that no federative league had united the ancient people of the continent of Greece, proves that the inhabitants of that iſland were neither more prudent, nor leſs divided than the reſt. Theſe two Memoirs are not *ouvrages de circonſtance*; they were compoſed at a time, when perſons could think only of the means of preſerving their heads from revolutionary barbarity.

"Quand on perd de vue la poſtérité," ſays the author, "pour s'attirer les regards paſſages de ſes contemporains; lorſqu'abjurant ſes principes, on veut tout ſacrifier aux intérêts d'une faction, il faut renoncer à ſa propre eſtime, et s'attendre à être voué tôt ou tard au mépris. Un philoſophe doit armer ſa conſcience d'une triple cuiraſſe contre l'opinion à la fois corrompue et corruptrice: ne pas lui réſiſter eſt la dernière des lâchetés, en devenir l'organe, le plus impardonnable de tous les crimes."

The Amphictyonic diet has hitherto been regarded as a kind of common tribunal, and as the general council of Greece; but this opinion cannot be made to agree with the monuments of the Grecian hiſtory: no proof can be found of the exiſtence of theſe aſſemblies antecedently to the firſt ſacred war in the time of Solon; it even appears, that from that period it only concerned itſelf with thoſe affairs which had ſome relation to religion: this is what Mr. *St. Cr.* undertakes to prove in treating of the firſt political aſſociations, and of thoſe of the Amphictyons in particular, whether in Greece or in Italy.

There are three ſorts of political unions in thoſe firſt aſſociations, which neceſſity, fear, and a regard for the common ſecurity formed among men; they may be conſidered as *patriarchal*, *Amphictyonic*, and *federative*.

"La première," ſays the author, "remonte à l'origine des ſociétés et ne convient qu'à des hordes de chaſſeurs et de paſteurs; la ſeconde eſt le fruit prématuré de la civiliſation: auſſi nulle loi écrite, nul pacte, formel n'en reſſerra les liens précaires et momentanés; ces aſſociations furent fondées ſur de ſimples rapports de conſanguinité et de mœurs; des fêtes religieuſes en fournirent l'occaſion, et finirent par en être l'unique objet. La troiſième s'établit ſur une baſe plus ſolide: des peuples voiſins redoutant la puiſſance et l'ambition de leurs ennemis, ou menacés des fers de la tyrannie, firent le ſacrifice de leur indépendance particulière pour conſerver la liberté générale, et convinrent de ne former plus qu'un corps de nation compoſé de différentes parties toujours ſéparées, ſans ceſſe d'être étroitement unies."

Mr. *St. Cr.* avails himſelf of the authority of *Strabo*, *Pauſanias*, *Eſchines*, *Demoſthenes*, to ſhow that there exiſted two Amphictyonic aſſemblies, compoſed of the neighbouring people, as, indeed, the word itſelf imports; the one convoked at Thermopylæ, at the time of the vernal equinox, which was deſtined to ſacrifice to Ceres, and to enter into other deliberations relative to the temple of that goddeſs; the other at Delphi, at the autumnal equinox. The people, who had the right of ſending deputies to theſe aſſemblies, were to the number of twelve; each

each of these had two votes, one of which was for the capital, while the other belonged to the body of the nation. All the Dorian, Æolian, and Ionian cities were admitted to this association, at the epoch when Philip of Macedon demanded and obtained for himself and his successors the double suffrage, of which the Phoceans had been deprived.

Montesquieu, Goguet, Pauw, Mably, Stanyan, Gillies, Williams, Mitford, have adopted the common opinion with respect to the object of the Amphictyonic diet, whilst *Barthélemy* only has observed, "*que l'objet principal des amphictyons étoit de veiller aux intérêts du temple d'Apollon, à Delphes.*"

Italy had likewise, according to this author, its Amphictyonic associations.

The Memoir on the Legislation of Crete, is not less interesting than that of which we have just given some account. *Meursius* had collected every thing which the ancients had written concerning this island, but without entering into any discussions. Mr. *St. Cr.* has not only had recourse to these materials, but he has also given them an arrangement which *Meursius* had neglected, and made them the ground-work of very learned and ingenious researches, always consulting the original texts, and the monuments which still exist.

Those who have little taste for erudition, will perhaps say: what signifies it to us, whether the establishment of the Amphictyons was a political, or only a theocratic union; whether these deputies formed the general council of Greece, or were merely the guardians of the temple at Delphi; whether the isle of Crete were indebted for its legislation to Minos, or to his brother Rhadamanthus? We will answer such persons in the words of Mr. *St. Cr.* himself:

"Les ténèbres répandues sur notre horizon s'etendent chaque jour; le flambeau des lettres ira briller dans un autre hémisphère, il ne se rallumera plus dans les mains qui l'ont éteint. La foule des hommes célèbres en tout genre a disparu; l'origine en remontoit au siècle régénérateur de François Ier. et leur nombre s'étoit fort augmenté dans le 17me. siècle à jamais mémorable, et si fécond en hommes de génie, en savans du premier ordre, &c. La chaîne, après s'être affoiblie pendant long-temps, a été soudain brisée. Il en reste sans doute quelques anneaux épars; mais consumés par le temps, ils vont périr. Des géomètres, des chimistes, des minéralogistes; tous les gens qui cultivent des connoissances relatives à l'art funeste de la guerre, la plupart si étrangers à l'étude de l'antiquité et des lettres, sont encore en grand nombre; mais ils ne survivront pas beaucoup à la destruction que plusieurs ont secondé sans s'en appercevoir. Le sort des sciences est inséparable de celui des lettres, qui, après leur avoir donné naissance, ne cessent de les alimenter."

GERMANY.

GERMANY.

ART. 51. *Geographie der Griechen und Römer, aus ihren Schriften dargestellt von* Conrad Mannert, *ord. Prof. der Geschichte in Altdorf. Erster Theil. Allgemeine Einleitung. Hispanien. Zweyte umgearbeitete Auflage.—Geography of the Greeks and Romans, as it appears from their own Writings, by* C. Mannert. *Vol. I. General Introduction, Spain. Second Edition, greatly improved,* xvi. and 448 pp. in 8vo. (2 Rixd.) Nürnberg.

The improvements in this new edition of a much improved work, consist chiefly in additions. The author has, for instance, inserted *Dionysius Periegetes* and *Avienus*, who had before been omitted in the series of ancient geographers; treated, in a critical and circumstantial manner, of the labours of *Ptolemy*, as also of the different editions of his works, and allowed a place to the Itineraries of the Romans, which had before been neglected, between *Marcian* and *Cosmos Indicopleustes*. Nor has this been done only in the literary, but likewise in the purely geographical part of the book. Mr. *M.* has, for example, in regard to Spain, made use of the Fragment of the 91st Book of *Livy*, which had before been overlooked. The present volume has thus been encreased by 34 pages. *Jena ALZ.*

ART. 52. Sam. Thomas Sömmering *icones embryonum humanorum.* 10 pp. Royal Folio (6 Rixd.) Frankfurt on the M. 1799.

This work is intended as a Supplement to Dr. *William Hunter's* Tables, by an author, whose qualification for the undertaking is generally acknowledged. *Ibid.*

ART. 53. Libanii *Sophistae Orationes et Declamationes, Ad fidem codicum manuscriptorum recensuit et perpetua adnotatione illustravit* Jo. Jacobus Reiske. *Volumen quartum.* lxxiv. and 1145 pp. in l. 8vo, Altenburg.

We mention this as the continuation of a very valuable edition of an author, whose works Mr. *R.* has contributed to rescue from oblivion. Much, however, is still wanting to complete, and throw light on them. The former of these ends would be attained by publishing, in a fifth volume, the Orations, or fragments of Orations, of *Libanius*, preserved in the *Anecdota literaria e Codd. mss. edita*, vol. i, and ii; by *Villoison* in the *Anecdota Græca*, vol. ii, p. 11; that published by *Morelli* (*Declamat. pro* Socrate, Venet. 1785, 8vo.) and those by *Siebenkees, Anecdot. Græc.* i, p. 75; as the latter would be, by the addition of useful *Indexes*, of the contents of the writings of *Libanius*, of the *Græcitas Libaniana*, of the observations of *Reiske* and *Morelli*; and, lastly, by a comparative Table of the pages of the two editions, formed on the plan of that of *Schweighæuser* to *Appian*. *Ibid.*

ART.

ART. 54. 1. Herodot *und* Thucydides. *Verſuch einer nähern Würdigung einiger ihrer hiſtoriſchen Grundſätze mit Rückſicht auf* Lucians *Schrift:* Wie man Geſchichte ſchreiben müſſe. *Von* Georg Friedrich Creuzer.—Herodotus *and* Thucydides, *or an Eſſay towards an Appretiation of their hiſtorical Principles, with Reference to* Lucian's *Treatiſe:* Quomodo Hiſtoria ſet conſcribenda? *By* G. Fr. Creuzer. Leipzig, viii. and 128 pp. 8vo. (10 gr.)

ART. 55. 2. *De* Xenophonte *hiſtorico diſſerit, ſimulque hiſtoriæ ſcribendæ rationem, quam inde ab* Herodoto *und* Thucydide *ſcriptores Græci ſecuti ſunt, illuſtrare ſtudet* Georg. Frid. Creuzer. *Particula I,* 1799. xviii. and 126 pp. 8vo.

The former of theſe very excellent Diſſertations was occaſioned by *Lucian's* well-known work: *Quomodo Hiſtoria conſcribenda ſit?* § 42. Tom. iv, p. 204 f. ed. Bip. and is divided into two parts: I. *What is the judgment of* Lucian *on a compariſon between* Herodotus *and* Thucydides? II. *Are ſome unfavourable expreſſions of* Thucydides *in the Introduction to his Hiſtory, I, 22, to be referred to* Herodotus? The author who gives *Heilmann's* tranſlation of this paſſage, which has unqueſtionably conſiderable grammatical difficulties, is, however, himſelf more inclined to adopt *Wyttenbach's* explanation of it (*Select. princ. hiſtor.* p. 363) according to which τὰ is to be placed before ὠφέλιμα, ὧν omitted, and αὐτὰ connected with ἀρκούντως ἔξει. Without any alteration we think the conſtruction might run thus: ἀρκούντως δὲ ἔξει (ἡ ἐμὴ ἰσχυρὰ ἐκείνοις) ὅσοι βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν, καὶ κρίνειν αὐτὰ (τὰ γενόμενα) ὠφέλιμα τῶν μελλόντων (sc. ἕνεκα) ποτὲ αὖθις ἔσεσθαι, τοιούτων ὄντων καὶ παραπλησίων κατὰ τὸ ἀνθρώπινον. According to which order the paſſage is, in our opinion, very properly rendered by *Coray* (Leveſque *Hiſtoire de* Thucydide i, p. 317.) *J'en aurai dit aſſez dans mon hiſtoire pour ceux qui voudront conſidérer la vérité des faits que j'y rapporte, les juger utiles par rapport aux événements futurs, qui ſuivant le cours de la nature humaine (ou d'après la conduite ordinaire des hommes) ne manqueront pas de reſſembler plus ou moins aux évenemens paſſés.*

No. 2 is only to be regarded as introductory to a larger and more comprehenſive work on the Hiſtoric art among the Greeks. On the *Hellenica* of *Xenophon*, Mr. *Cr.* obſerves (p. 50) that the author *conſilia publica minus copioſe expoſuit, dum rerum geſtarum ad univerſam Græciæ conditionem negligentius tradidit, morum mutationes ne attigit quidem;* and the reſult of his examination of this work is (p. 52) that *opus* Hellenicorum *dum conderet* (Xenophon) *tantum abeſt, ut eximia quædam univerſæ hiſtoriæ ſpecies, ad cujus imitationem ingenium ſuum dirigeret ejus menti inſedisſe videatur, ut potius ſummum illud, quod quos ætate excepit hiſtoriæ principes in hiſtoria ſcribenda aſſidua ſpectaſſe conſtat ne cogitaſſe quidem videatur.* The work concludes, from p. 103, with critical obſervations and emendations, of difficult, or corrupt paſſages in *Xenophon, Theophraſtus, Ælian,* and *Lucian.* *Ibid.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are ſo far from agreeing with *Amicus*, that either of the paſſages pointed out by him have any thing objectionable in them, that we conceive he could not have been thoroughly awake when he took up his pen. The paſſage in p. 265 is ſo clearly right, that to attempt an explanation would be an inſult to any underſtanding. Who can doubt that duty is often oppoſed to worldly intereſt, and that mere worldly ſyſtems offer no adequate reaſon for the preference of the former? To the paſſage in p. 407, no objection can be made, except by *Socinians*; of which ſect if he is, he might at leaſt know that we are not; and therefore ſhould allow us to ſpeak as our faith directs.

Philalethes ſhall receive due attention, as ſoon as we can find it in our power to pay it. Nor ſhall we be unmindful of the circumſtance communicated in his letter.

Mr. A. L. I. conjectures the real reaſon of the delay he mentions, which ſhall be removed next month if poſſible.

LITERARY INTELLIGENCE.

Sir James Burges is now printing his Epic Poem of *Richard I.* for the public. It conſiſts of eighteen books, and will appear about November, in two volumes, 8vo. A few copies were printed in the Spring, for the inſpection of the author's friends, by whom it has been highly approved.

Mr. Boſcawen is about to publiſh a ſmall volume of *Poems*, and is preparing for the preſs an edition of his *Horace*, with the original.

Another volume of *Dr. Shaw's Zoology*, in two parts, like the former, will be publiſhed in the courſe of the year.

Dr. Callcott has a muſical work in contemplation, which will appear before his *Dictionary of Muſic*.